

# DUALITAS:

O R

A Two-fold Subject *Displayed* and  
*Opened*, conducive to *Godliness*,  
and *Peace*. In Order,

694 6002

## I. LEX LOQUENS,

The Honour and Dignity of *Magi-  
stracy*, with the *Duties* thereupon Depending,  
and *Reverence* thereunto Due.

## II. DUORUM UNITAS,

The Agreement of *Magistracy* and  
*Ministry*, at the Election of the Honourable Ma-  
gistrates of *Edinburgh*, and the opening of a *Dioceſſan*  
*Synod* of the Reverend Clergy there.

By *Will. Annand*, M. A. One of the Miniſters of that Ancient City,  
Some-time of *Univerſ. Coll. O X O N*.

JEREM. 31. 23.

As yet they ſhall uſe this ſpeech in the Land of Judah. and in the Cities  
thereof. The Lord bleſs thee, O Habitation of Juſtice, and Mountain  
of Holineſs.

Hilar. de Synod. Averſ. Ariar.

*Veſtrum eſt in Commune traſtare, ac providere atque agere ut quod nunc  
uſque inſolubili Fide maneris Religioſa Conſcientia, Conſervatis, &  
Teneatis quod Teneris.*

*Edinburgh*, Printed by *George Swintoun* and *James Glen*; and are to  
be Sold by *Gideon Schaw*: Anno D O M. 1674.







( )

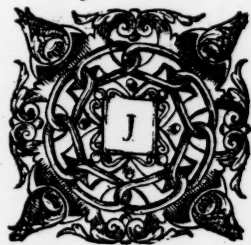
To the Right Honourable,  
**JAMES CURRIE,**  
*Lord Provost of the Ancient City of*  
**EDINBURGH.**

For	
<i>William Johnston</i>	}
<i>James Justice</i>	
<i>William Carmichael</i>	
<i>David Swintoun</i>	
	Bailies.

<i>Robert Baird</i>	L. Dean of Gild.
<i>James Southberland</i>	L. Thesaurer.

And all other Members of the *Council*, and  
*Counsellours* of that City.

*My Lords, and Honourable Patriots,*



Justice of old being Painted, according  
to her uncorrupt Nature, a Beautiful  
Virgin, Embelish'd with all Vertuous  
Array, Dragging and Smiting a Prisoner  
on the Face, of a Deformed Aspect,  
named *Injuria*, may cause some to Represent  
this my Adress in unfortunat  
Colours, with a Meen Compelling  
Censure; Judgement being designed for punishing Misdemeanour:

meanour: But such shall understand, that unless Obedience be Culpable, my *Dedication* can have nothing of Iniquity.

*My Lord*, I appeal unto your self, if there be not here presented, what you have so far Honoured, as of old to Request a Copy, to which *Motion* I could name them who Adhered; where still Declaration was made, (*such was my Obligation*) that satisfaction should be given; but craved Time, expecting a demurr, might procure a more beautiful Opportunity then to offer it in the dark.

The Hoped for Season (*Right Honourable*) is now; and the General Suffrage of Authors, Electing Patrons (*for countenancing Treatises*) for Evising Gratitude in the *Writer*, and Attracting Veneration from the *Reader*, I make Address with this my *DUALITAS* before the Body of this Populous City, in your *Lordships* Person, and Venerable *Council*, whose Ingenious Behaviour in a Succession of Years, towards all your own *Called and Elected Ministry*, and to my *Self* in particular, forms already Imaginations of Candid Acceptance.

How empty soever it may seem to others, your *Honours* desire after it, to me, makes it Ponderous. Tying me withall in Gratitude, to wish your *Bench* prosperous in its *Worthies*, and that your *City*, through the Vigilancy of its *Watch-men* in both *Employs*, may continually merit its Gray-hair'd and Ancient *Epithet*, being futuramente known for the *Good Town*, is the request of,

From my Study,  
Septemb. 15.  
1674.

*My Lord, and Right Honourable,*  
*yours in all Offices of Love*  
*and Duty,*

Will. Annand.

TO



TO THE  
R E A D E R.

Courteous Friend,



*He Morosity of this Age can hardly allow, in probability of Discretion, to Complement thee into a kind Conceit of what is here in thy hands; It Treating of Magistracy and Ministry: a Theme that more loudly than ordinary Whisper, Suggests somewhat diminishing Respect; Veneration to them being a Duty many called Christian (not to say, thought Godly) hath forgot: Yet if there be any Bowels of Love to God or Man, Compassion to our Church, or Affection to our own Interest, there is something here inducing to a Perusal.*

*It speaks of Judgement, and pleads for Justice, as the great Axis, upon which the Wheels of thine own Affairs must Successfully move: But as God, together with these, is endowed with Mercy, so neither is there wanting here Documents of Clemency and Tenderness, inflaming thee, if God-like, to Affability and Meekness, without Sordid Sullenness, or Awkward Surlineess, to review what is offered at the request of thy Well-wisher: Otherwise to grant what is much better, viz. Thy Prayers and good Wishes, to be directed by the Line of Verity, and led through the Labyrinth of Error and Mistake; And as I never yet wished thee the least evil, so shall I always endeavour thy greatest good. Farewel.*

Will. Annand.

E R R A T A.



**E R R A T A.**

*Lex Loquens*. Page 6, Line 19. r. Shining. p. 23. l. 23. r. Fire.  
*D.V.* P. 2. l. 2. r. Adapted. p. 21. l. 21. r. Princes and Priests.  
 l. 22. 2 Chron. 23. 7. p. 24. l. 7. r. Charnel.

# LEX





# LEX LOQUENS,

O R,

The Honour and DIGNITY of *MAGISTRACY*, with the Duties thereupon *depending*, and Reverence thereunto due: Preached in the High Church of *Edinburgh*, *October 4. 1664.* the day of Electing the *Magistrates* of that Honourable City, for the ensuing Year.

## EZRAH VII. XXV.

*And thou, Ezrah, after the wisdom of thy God, that is in thine hand, set Magistrates and Judges, which may judge all the people that are beyond the River, all such as know the Laws of thy God, and teach ye them that know them not.*

*And whoſoever will not do the Law of thy God, and the Law of the King, let judgement be executed ſpeedily upon him, whether it be unto death, or to baniſhment, or to conſiſcation of goods, or to imprisonment.*



T the first infuſion of the Reasonable Soul into man, it was ſo Reasonable, ſo Pure, ſo full of Beaming Light, directing to virtuous undertakings, that his very Body was not under the Dominion of any, nor to be brought, God himſelf excepted, unto whom his Soul doth willingly adhere, without ſo much as the ſhadow of deſiring another Authority

A

for

for the rendering of that we call Subjection. What was intended or was founded in that primeve Sovereignty *Adam* was to have had over *Eva*, or both of them over their Sons or Daughters, sin hath eclipsed our Sun-like endowments, that we are not able perfectly to discern: But evident it is, that man had at first dominion, by publick decree, only over *Beasts of the Earth, Fishes of the Sea, Fowls of the Air*, Gen. 1. 28. That is, as we now understand it, over unreasonable Creatures, hinting that where reason is perfected, there is proclaimed freedom, *Dominion* still hitting and falling upon that person with the heavier or lighter stroak, where unreasonableness is more or less in-dwelling, or any thing of the *Bruit* further in, or faster rooted, as Experience shews in Children, Fools, or Mad-men.

The Fall therefore, in different degrees, Bestializing Man, Almighty Wisdom in all generations, selected the most virtuous, as Senior in parts, to rule over those Younglings, more inclined to debaur'd; Yea hath from this their Office, stiled them *gods*, who were not eminent in that God-like quality of *Holiness*, but Fiery and Tyrannical, ruling over others as their creatures, for the punishment of a people guilty of more atrocious crimes: And as men multiplied, and Nations increased, so Rulers, and Under-Rulers were propagated, to restrain and curb persons more serral, wild, and unneighbourly, from infecting by their bad behaviour, the otherwise peaceable, reducing them by instruction, by correction, to a more goodly deportment; and by death it self, over-awing the like unruliness, in the sad and passionat beholders.

Hence it was commendable in this *Artaxerxes*, or *Ahasuerus*, (for *Ezrah's* King, and *Esther's* Husband, was one Man) that God having made him Emperour over an hundred and twenty and seven Provinces, blessing him with a peaceable Reign, and gifting him with the Land of *Canaan*, for the punishment of *Israel's* sin, to take care against the committing of more iniquity, by empowering a holy Jew, a religious Scribe,  
a se-

a serious Devoto, a *Gospel-Wisc-man*, one that was known in *Mosaick-Law*, who eying the Star of the promised return, acted peaceably, religiously, and loyally under the Conquerour, whereby Conquering so the *Persian* Monarch and his seven Countsellours, that from them he received a Commiffion, 1. For building of a Temple for the God of Heaven in *Ferusalem*, that the people might learn Religion. 2. For setting *Judges* and *Magistrates* over them, that they might learn Manners, ordaining the disobedient to have judgement *speedily executed upon him*. &c. For all which *Ezrah* was so grateful a Scribe, to godly a Physician, in curing the distempers of Church and State, as to bleis the God of Heaven, for putting such a thing as this in the *Kings* heart, prayed for the *King* and his Sons therefore, his devotional affections running equally as a mighty River, into the Fountains of Gods glory and mans good.

For this last, Right Honourable, (*our Temple through grace being builded*) are we met here, *viz.* for appointing *Judges* and *Magistrates*; and because your selves have Authority from our great *Artaxerxes*, it is only my part, as one of your unworthy *Scribes*, to mind you of what I know you have already purposed, (*i. e.*) according to the wisdom of your God, *which is in your hand*, to set over the people *Magistrates and Judges*. *all such as know the Laws of our God, and to teach them that know them not.*

In order to which, according to the same Law, let us distinctly view, 1. The notation, sense of the word, and the end of Magistracy, *Set thou Magistrates and Judges*. 2. The necessity of the thing, and rule by which they are to be chosen, *after the wisdom of thy God*. 3. The honour and respect with which the Magistrate is to be noticed, *and whosoever will not do the Law of thy God, and of the King, let judgement be speedily executed upon him, whether unto death, or banishment, or confiscation of goods, or imprisonment.*



## SECT. I.

*The Notation, Sense of the word, and End of Magistracy.*

**I**T cometh from the word *Magister*, to have the Mastery, Rule, or Government over others, one placed in power, and lawfully impowered to coerce, prevent, and punish disorders, in all wisdom. The sense of the word *Magister* being *Magus* in the *Persian* Dialect, called *Wise men* in *St. Matthew*, such as the *Greeks* called *Philosophers*, the *French* *Druides*, the *Egyptians* *Prophets*, the *English* *Wise men*, or *Cunning men*, or *Canny man* in this Kingdom (vulgarly) that is one *Handy*, and *Dexterous* in the pursuit of those offices, unto which their eminent abilities in the eye of their Superiours, as a *Commendamus* did instate them, as here, the wisdom of God in the hand of *Ezrah*, that is, his promptitude therein, and readines thereat, did prefer him in the observation of *Artaxerxes*, to this high and eminent employ.

The word *Shaphetin*, radically signifies Judging; but that part of it, as to men, which is translated *Juridicos*, such a Judgment as judiciously giveth the sense or being of the Law, called also *Causidicos*, such as determineth or pleadeth Causes betwixt men and men; *Presides*, Presidents, a word intimating a person invested with publick Authority, for management of the Affairs of a Common-wealth: a *Judge* or Magistrate, the *Law* and the *People*, being the three essentials, giving life and constitution to a Re-publick.

Of Magistrates some are Supream, others subordinat; some are greater, as having a greater charge, others lesser, according to the limits of their Government, some such by Birth and Succession; *Artaxerxes* was the son of *Zerxes*, others by Election, Suffrage, or by Vote, as *Ezrah* here, and now with us. The first as the King, is compared to the Soul, as being that Spirit by which a Nation is quickened, the latter to the Body or Members thereof, by which motion is made to curb wickedness,



kedness, and encourage goodness, and that splendidly, because of which, there are who will have the word *Magistrate* to proceed from *Magis*-and *Ter*, he performing a threefold office remarkably, 1. In *protecting* all the people. 2. In *praying* for the whole people. 3. In *punishing* disorders among the people. The *Roman* Magistrates were at first called *Pretors*, as going before the people to espy and foresee perils; then *Judges*, from discerning the sense, and expressing the meaning of the Law; then *Consuls*, from consulting the peoples welfare; which again giveth a threefold use of Magistracy.

Hence they are called, 1. *Rulers*, from regulating the people, that they grow, or run not crooked or uneven in their manners. 2. *Ancients*, as being older, that is wiser then others, governing by gray-hair'd experience, by prudential advertance, their Subjects who are supposed to be more young, that is, rash, tender and head-strong. 3. *Elders*, as having both Antiquity writ on their Persons, and Gravity on their Faces, in opposition to those youthful and frisking glances, they are to banish by more severe behaviour; from this notion cometh the word *Alderman*, in our Neighbour-kingdom, and great City, which represents but the sense of our word *Bailly*, a title lent us from our ancient Allies the *French*, signifying Puissance, Command, or Authority infused into him for executing the Law, in his place and stead under whom they are Bailies: And your ordinary Additament *Sir*, is but *Senior*, having respect to his venerable age, years, and countenance, not that a Youth may not be a Magistrate, for *Consulatus est primum virtutis*, said the great *Italian* in his sound Politicks; Government is the reward of vertue, not of years, he being *Senior*, he being *Alderman*, who is old, stayed, learned, and grave in his carriage and conversation. 4. *Governours*, a metaphor snatched from the Pilots exercise, a City being as a Ship, the Magistrates thereof intended for safe conducting both Cargo and Vessel to the designed Port of peace and prosperity; therefore were the *Athenian* Judges the day

of Election sworn thus: *I will give sentence according to the Laws and Decrees of the people of Athens, I will not take gifts for Judgement, I am not younger then thirty, I will hear both Parties, the Accuser and Defendant alike, I will pass Judgement aright in the thing prosecuted by Jupiter, Neptune, and all the gods.*

They are called also *High Hills, Princes, Leaders, Powers, Gods*, consulting about things to come, judging about things present, governing for the time allotted, according to the known Law. The Prefect of *Rome* under King *Romulus*, had the charge of the City only, yet afterwards his Dominion extended to an hundred miles about it, exercising his Prefectory Prepositorship, or *Provostry*, for so I may call it, according to the Idiom of the word, as doing, as going, as speaking before the people, for example, for conduct, for caveat, that nothing should be done wickedly, undertaken rashly, or uttered indiscreetly, against the benefit of that Body under inspection. So *Samuel* was *Magistratus*, that is *Magnus Magistratus*, shinely, brightly, being truly feared, and highly approved of the people, *1 Sam. 12. 3.*

It was said by a great man, that nothing was more difficult then to govern well; and such as are apt but to the contemplation, how much more they that are called to the exercise of Magistracy, shall find it more then ceremonious to be a Ruler? For conform to *Artaxerxes*, the end of that call is, for, *1. Judging. 2. Teaching. 3. Punishing* of the people: of which in order.

*1. Judging, insinuating clearness of understanding.* This word *Judices*, or Judges, is from *Jus dicere*, speaking audibly what the Law inwardly hath conceived, his eye directing, diving into the most dark recesses of a Statute, for clearing up the inquiry or innocency of a cause, depending before his Bench, or standing at his Bar, not torturing, or stretching the joynts thereof upon the Rock of subtilty, but wisely to respect the meaning and ultimat scope of the appointed rule, which is never to oppress, What

What Sinews and Arteries are unto the Natural Body, forming for upright walking, that Judgement is to the Politick Bulk of a Society, moving for discerning betwixt the *clean and the unclean*, in *Ezekiels* style, c. 44. Ocularly, as it were pointing at their several natures, for imbracing the one, and spurning at the other, and to discern between *good and bad* in *Solomons* wish, 1 *King*. 3. Dogmatically by an authoritative sentence; unto which in that critical case of the *Harlots*, an eager and sharp prying into the Law of Nature, dissipated all foggy complaints, solidly discovered the true Mother, by an unusual command of dividing the *child*, procuring a reverend fear unto his own Regal person, all interfering from this acute discovery, that there was no blemishing of his understanding.

For compleating of mans judgement, or perfecting of justice, *Philosophers* required these three things, 1. *Memory*, 2. *Intelligence*, 3. *Observation* of providence; and if we can remember the import of these, it will much irradiat our understandings for giving Judgement in any case.

For 1. *Memory* is a repository for storing up Registers of former, or past actions, that as from a Bank they may be provided for *ex tempore* assaults. Or again, that Justice be not perverted, when at last it may be casually impeded, but executed. So *Gamaliel* secured the lives of the Apostles against the Councils resolution, *Acts* 5. from calling to mind the unprosperous insurrections of *Theudas* and *Judas*. So *David* at last executed judgement on *Joab* and *Shimei*, proving at length too strong for any son of Belial, 1 *Kings* 2. And *Cesar's* not reading the Letter, that discovered his own intended murder by a miscreant crew of Conspirators, given him before he went to the Senate, may compel a Magistrate in tumults, into a sagacious inspection of any informatory Epistle, given in his approach to Court or Council, or in earnest, in the most serene tranquility of the calmest debate.

That check the oppressed, yet loyal *Machetas* gave *Philip* of *Macedon*, passing (through inadvertence) an unjust sentence,

tence, may cause a Justiciary to have both his eyes open, in deciding Causes: It was this, beholding the King drowsie, and more then half asleep, while the Pleaders pleaded, condemned him in a certain sum, upon which *Machetas* with a loud voice appealed from him; this enraged and thoroughly awaked the King, demanding to whom? *To your self, Sir*, said he, *when you are perfectly awake*: This made the ingenious Prince blush, who hearing the Cause attentively again, gave true judgement, himself paying to the other Party the debt he had unjustly ordered the Appeller to discharge. The same Prince in a hurry being complained unto by a poor oppressed Woman, told her, *He was not at leisure*; she boldly enough replied, *Then be not at leisure to be King*: The shamefaced Worthy, first gave her justice, and frequently after that heard all complaints himself. The remembrance of which and such other passages, how competently, as to the memory, would they qualifie a Judge?

The 2. *Intelligence* is a pondering upon, and searching as far as possible, into the nature and circumstance of things present and before them, the Complainers Grievance, and the Plaintiffs Replies, being not alwayes writ in Text Hand, craft, and couzenage will dim the Letters; and to make them appear fine, they will (it may be) by the Parties be drawn forth in small Characters: To this how excellent is a quick and piercing eye, to know each Comma, for keeping sense and right reading, from the breath, eye, countenance of the most audacious, arrive at the full Point or period of exact sentence, and may triumph in the conquest over falshood, yea perhaps preventing perjury? *Besides this*, darkness, the unusualness of the case, may jumble a Judge, if not more then ordinary ready to apprehend what to do. I have oft wondered at that Sentence of the *Areopagi*, before whom a Lady was accused for killing her Husband and Son, who had dispatched a Son of hers by a former Husband: here there was cause to condemn, and some cause to have compassion, in securing life,  
in

in deep meditation, they ordered the Woman and her Accuser to appear before them, some hundreds of years after that, declaring thereby, they would not absolve, nor could not condemn, leaving the case to the determination of the gods, the Law of the true God not being known, and the poor *Madam*, tempted to such a passion, by so treacherous a deed.

Magistrates are Heads, and excessively fatal will it prove to the least Precinct, to be moved by an eyeless, that is a Headless Head, success not being so betrothed to each blind man, as she was to that famous *Bohemian Zisca*, who fought several Battels with one eye, and some with never a one, yet still conquered the Papal Armies: But also observe, his victories proceeded from the bright Lamp of his beaming understanding, or rather Sun of clear Judgement, upon the information of the Enemies Array, the Eye of the Body being but the Casement, through which the vivacious Soul emits her light: And a wise man will be wise in a dark Room, and see clearly what to do though his eye-lids be closed. A disjoynted Pilot will not secure a Vessel, and a rash, inadvertent, and inconsiderat person, Nature her self hath made unapt for a Judges Employ.

*Pharaoh* will have men of activity set over his Cattel, Gen. 47. not Sir Dull-man, who can neither judge of the Weather, nor Pasture, nor condition, nor case of the Beast. And finding *Joseph* discreet and wise, he made him Ruler over all his House. *Solomon* craved wisdom to go in and out Kinglike, both to begin business, and industriously to end them; yea end them so, as being prepared for a fresh Sally, without transport, perplexity, or amazement. For when in *Symbols*, we see an Asses Head affixed, or joyned to a Humane Body, by the Masters of that Art, we are to understand, a Doltish, Blocked, Dull, and Heavy-pated Ruler.

*James the third* of this Ancient Kingdom, presented himself in a Medal, under a Crown, as a Hen brooding over her Chickens, with this Device, *Non Dormit qui Custodit*, Magistrates

are not sleepy, though asleep, keeping their Subjects warm, and spying dangers within their Circle, contriving methods of deliverance and escapes to those under their wings, in excessive colds, or apparent hazards. This made *Solomon* in a dream to act the Wise man, beautifying his Throne, grandizing his Pealants, making the Boot a *Noble-man*, and the Noble-man a *King*, himself as it were a *god*, by peace, wealth, and Religion, all issuing from a sublimated fore-sight of, and careful plodding upon, the weight of his Affairs, even in the visions of the night.

A Judge, as he should set himself to know Wisdom and Folly, beholding not only the Noon-day of Righteousness of a person, in full and ample Declamations of his innocence, but also the Twi-light, or Star-light of another in his incongruous, or incoherent defences: Never failing, if better cannot be, to light the Candle of his own perception, by Interrogatories and Demurs, making Scrutiny into the darkest Crevice, and blindest Corner of a petulant Accuser, detecting his malevolence in the pursuit, and his revenge in clamouring for a Sentence. In which *Festus* was an unjust Judge, for leaving *Paul* bound, to procure to himself the favour of malicious *Jews*, *Acts* 24. And whoever followeth him, affronteth the Guards that attend them. A Magistrate being therefore encompass'd with *Partizans*, and *Halberts*, that all may know he is purposed truly to discern the face of all Affairs, and immediatly both ready to punish Malversation, and protect the Regular in their well principled behaviour.

The 3. *Observation of Providence* is, when by a Cluster of antecedent Affairs, compared with the present, in a prudent way of Arguing, Conclusions are drawn touching what may afterward occur. *Absaloms* Murther being pardoned, gave life to a more unnatural Rebellion, and since no man did, the unreasonable Mule hang'd the disloyal Traitor. This is not to reflect upon *David*, but, my Lord, to mind you and your Honourable Assistants, that very often it is no favour to let the  
smallest



smallest sinner go free, from what hath been seen, a Reproof, a pair of Stocks, one hours uneasie Lodging, or a lash with a Whip, may save both the expence and shame of a Halter.

I am prone to think, that *Moses* severity against *Dathan* and *Abiram*, had this in its eye, the people having often murmured, and apt to complain, but until then never offered to attack the Priesthood, apprehending therefore there might still be in the Camp incroachments made upon the Sacred Office, he cursed them from the common death of all men (*if I may call it a curse*) to deter hereafter Sacrilegious thoughts from the bosoms of any, how holy foever, and remove them from attempting to touch that Holy Ground of the Lords Priest-hood. Upon the same Bottom it may be conjectured *Peter* founded his strictness upon Sacrilegious *Annanias*, that none after him (*upon their peril*) should presume to make offer of somewhat to the Lords service with both hands willingly, yet sordidly to clinch their finger for detaining a part, he saying in that bloodless slaughter, to *Annanias* Sons, Give all unto, or say you give but half unto the Lords House, that is, for the use of his Servants, and his Temple.

But Sacriledge is none of my Province, this is proper, that it is good to be wary,. And as upon one of your *Tolbooths* or *New-gate*, there is written, *Justitia alit Pacem*, Peace is Daughter unto Justice, so Justice, this night in a small degree, may procure great peace, some years from the offender, whereas Impunity rankleth to a greater disgrace, and the old Proverb for a Judges Chair, may be a Motto, *Foolish pity spoils a City*.

If these things from Sacred and Humane Authorities were heeded every where, in Courts of Judicature, called *Christian*, how universally disposed should all Judges be to perform what is the next end of *Ezra's* installing Judges for, and that is,

2. Teaching, inducing a care of propagating, and countenancing of Religion: This the Persian King *Dichotomizes*,

branching it into two Forms, or Classes, 1. *Such as know the Law of the Lord*; and, 2. *Such as know it not*. There had been before liberty given to all the Priests, Levites, and the People, to go up to *Jerusalem*, it might then be supposed, in regard of the Captivity, the Law was either in whole, or in part forgotten, or which is more charitably judged, that the *Jews* did know the Law, whereas Strangers of other Nations might go with *Ezrah*, or be in *Canaan*, and so being Heathen, or their Religion being mixed with Heathenism, might not be perfect in the Law of the Lord; and both these he was to teach.

*Ezrah* was a ready Scribe in the Law of *Moses*, having it, as we say, upon his finger ends, for which eminent endowment, is he by his now Sovereign made *Archbishop*, or if that offend, the great *Superintendent* of the Kingdom of *Israel*, and also as a Civilian hath Authority, to appoint Judges, a favour shewn him by the Bounty-Royal of a Prince, and such as *Ezrah* not only courteously, but thankfully accepts: yet now there are some that would condemn him for neglecting his Priestly Office, in receiving a Commission for setting up *Magistrates* and *Judges*; but this is all we shall say, that they that condemneth Church-men for this duplicate Authority, are not so ready Scribes in the Book of the Law, as he was; for if they were, they would with him understand both Law and Church, and people would be bettered by those Judges he set up, or then Almighty GOD had never in his Law so joyned Magistrate and Minister together. Nay, their Necessity, Nature, Reason, Experience, or all, moved that from *Tully*, when he said, that *if any thought that the Attick Re-publick can be well governed without the Council of the Areopagites*, he may as well say that the world may be governed without the providence of the gods, (i. e.) *Churchmens Courts*. The Civil Office being no more impeded by his Judges teaching, then his Spiritual Office was by his ordaining Judges obstructed, both Priest-hood and Princedom here uniting, for dignifying each other, as from the beginning hath



hath been, and as yet it doth, and shall in Christ, whose Laws never divorced, what his Father had in all Generations joyned together.

There is a twofold teaching, 1. *Regal.* 2. *Sacerdotale.* And again, 1. *Private.* 2. *Publick.* And again, 1. By *Coun-tenancing* it before others. 2. *Performing* it in their own persons.

A Magistrate may, and ought to teach all these first ways, A Levit, or a Priest, is to teach all the last ways. And he who hath seen a Quarter Sessions, a publick Assize, a Judges condemning speech, hath heard a glowing Sermon. Not now to be in a crowd, let us eye Magistratical Teaching, and that is done.

1. *Regally, or Authoritatively.* Kings have taught, and yet may, and ought to teach, by their Orders, by their Laws, allotting such and such a Circuite to the Cure of such, or such a Levite, and how *David, Solomon, Jehoshaphat, Hezekiah,* taught the people in statuting the courses of the Levites, composing Prayers and Psalms for the people, instituting days of Humiliation, and in benign providences, appointing times for Gratulation, and how they saw their Subjects, whether Clergy, or Laity, perform these things, is so conspicuous, that it were impertinent to prove it by particulars.

2. *Privately, and Conscionably;* there is indeed a time for all things, and the Season doth Season, that is, giveth a Holy and Savoury Relish to things at one time, which at another hour would be culpable and censurable, and therefore disgustfull and unpleasant. Thus *Solomon* publicly helped to Consecrat the Temple; and our late *Solomon King James,* gave (*shall I call them?*) two Sermons, one in hopes of a Victory over the *Spanish Fleet*, in 88. then invading *England*, and another in thanksgiving for its overthrow. But in ordinary, *David* will walk in the midst of his house, and cut off the liar from from his presence, and who *walketh in a perfect way shall serve him,* *Psal.* 101. And after he had blessed the people in

the Name of the *Lord of Hosts*, he returned to bless his own house also, *2 Sam. 6*. It is becoming a holy Magistrate, as opportunity offers, to teach Humility, Modesty, Charity, Piety, casting out Vice, and sweetly alluring inclinations for virtuous Education.

In a City there is some *Rich*, they may be proud, some *Poor*, they may be unjust, some *Covetous*, they may oppress, some *Wicked*, they may be envious, some *Idle*, they may be unruly: Now as these are known to one in place, a wholesome Sermon for Heaven, for Affability, for Honesty, for Liberality, for Clemency, for Industry, may be exceeding taking. One says, that there comes to a City, 1. *Luxury* and Excels. 2. *Superfluity* and Fulness, after a stult Panch cometh 3. *Contumely* and Reproach, and then to remove all cometh the 4. the *Adversary* and Ruine. Another being questioned what City was strongest? Replyed, that *where were manifest good men*, this is added to make firm, not to weaken, to enlarge, not to diminish the Judges Authority; for if man would study to be quiet, do his own business, Teach all within his own Circle, Family, School, Chamber, Lodging, the Magistrates shall have less to do, in *Genoa Superba* it self, and shall be paralell to that City esteemed by *Zeno* the best governed, the *Citizens* in it obeying the Magistrates, and the *Magistrates* obeying the Law; And a Magistrates privat Teaching will mightily operat thereunto. Some such thing was intended among some Ancient People, who sung their *Laws*, to keep the people still in mind of that by which they were to be governed. Shall we think *Cornelius* did not thus teach his Band? nor *Boaz* his Family? or the great Counsellours, *Nathanael* and *Nicodemus*? If *Job* the poor, was *Joabab* the Prince, how shall we think that that King did not Teach? And was not *Solomon* a Preacher in *Ferusalem*? In a Regal way seeing the Law purely taught, in a private way ordering his Family according to the Law of Royalty, decently, to the admiration of that wise *Sheba* Queen, and example of all Pious, Godly,

ly, and Future Magistrates: who by having an Ascent (*I may be understood*) whereby to go up to the Houle of the Lord, may teach their Servants, their Subjects, to obey the Law taught therein, 1 King. 10.

2. *Countenancing it before others.* This is the product of Solomons Ascent, and in this did more then *Patrizare*: yet was David glad when some told him that it was time to go to the House of the Lord, the Trumpet sounding to the Sacrifice. Let interest speak what it will, the example of Magistrates hath sway upon others, for learning Godliness, and though Trade and Business may be pleaded, to hinder Pulpit-attendance, yet its not to be forgot, they are *to be at leisure for Magistracy*. I shall be bold to add this more, that sloath or negligence of those in Authority, shall be requited and revenged, the dutiffulness of the Preacher, in supporting that Devoyr awe and reverence his Hearers are to pay to the Honourable Office of Magistracy, shall not at last have prosperous success, but somewhat contrary, where the Almighty beholdeth that Governour not countenance the Doctrines of Love and Fear unto himself.

To give Laws against Blaspheming God, to punish the profaner of the Name of God, to Imprison, to Scourge, to put to Death such as break the Commands of God, to discharge Vice with a severe eye, as contrary to the Nature of God, and to look asfue with a slighting contempt upon a Minister of God, is one of the most indecent, incongruous acts a Magistrate can perform, it signifying carelesness how his proper work should succeed; for therefore is Magistracy and Ministry appointed as Powers ordained of God, and hath Swords in their hand, to exhort obedience to the Law of God, and to punish them that do evil, to be a terror to evil workers, and encourager of them that do well, for this one thing, *Gods Glory*, with this one difference, that the Minister is, or may be called a *Servant* of God, the Magistrate a *god*: now an earthly god to vilifie a *Servant* of the God of Heaven sent to Earth to aid him

him in his Domination, favours of Folly, of Envy, both which are Man-like, *Devil-like*, not *God-like* Qualities. When *Israel* joyned themselves to *Baal-peor*, an Idol of the *Moabites*, whose Image on an Altar, shewed what *Shem* and *Japhet* could not look upon; it seemeth the Elders of the people so far forgot their gravity, as to conduct and guide their Wards thither for Devotion, therefore were their Heads *hung up before the Lord, and before the Sun*, *Numb. 25.* by other Elders that had not offered up their Modesty to that impure *Priapus*: but by discountenancing Idolatry, taught some of the people higher Lessons of the Deity, and such as kept them within compass of the Law, and preserved the Honour themselves had first received over them. The other favouring *Image-worship*, destroying that respect their places gave them, and in time still will so fester, that they shall be held as base as the Earth, when for their contempt of the Worship of God, which is the highway of shame, they shall be set up as Beacons, for men who are called *gods*, to walk more respectfully towards those who are Gods Ambassadors.

It was to teach the people Piety, that the Heathen Sages advised their Nobles, Princes, Judges, 1. To build Temples to the *gods*, and 2. Their own Houses to be near Temples, that Underlings beholding the Cedars of a Land to love and reverence Heaven, they also in their low estate might be induced to eye the Firmament, that success might be the issue of their Trades, and by the hands of their Nobles be supplied in such things as they wanted by motions of pitty coming from above. Keeping up by this Polit-religious practice, both Honour to their fancied *gods*, and Popular Veneration to themselves and Families. This may be enforced from the light in *Belshazzars* Candlestick: In vilifying but the *Vessels of the House of the Lord* (who were Servants but in a low degree) call them our *Communion Cups*, for his Darling Concubines, say they drank Healths in them, yet his *Mene, Mene*, thou art weighed in the Ballance, and found light, may shew the event of such actings,

asings, as whispers, but disgrace to those Ministers, who Ministers but with, and by, such Vessels. But what shall we say, as he was found light who did it, they are usually the lightest persons, and most wanton yet, who are most inclined to such disdainful behaviour, and their sin, when sought after, shall be found sufficiently heavy.

Good and great *Joshua*, a chief Magistrate indeed, commanding both Sun and Moon, choosed to live in the Tribe of *Ephraim*, and was buried in the Mount thereof: The Tribe which God had chosen, to erect his Tabernacle therein; and there also but a few miles distant, was his High Priest *Eleazar* buried: And it had been pity, that the first Prince, the first Priest, and the first House God had in the Holy Land, should have been very far asunder. That that House, and those Monuments, might teach and convince the necessity for Magistracy and Ministry in God, to be always near to other, that the people might industriously strive with God in his Temple, for upholding of the same respect in either, pleading with their Neighbours to prove Conservators of the same union, expressing their gratitude to God for them, by obeying, and respecting both, frequenting Gods House by their example.

*Artaxerxes* was surnamed *Longi-manus*, or Long-hand, and by conduct can draw in the furthest off to hear. *Ezrah* signifies help, and by Doctrine can persuade the most obstinate to obey. This shall he find, who is in power, if he protect the honour of Gods Sanctuary with his Sword, that is, by his attending therein, and honouring him that serveth, for the same ends he hath that Sword put into his hands for.

From this, sure, came that old principle, that *à bono Principe*, &c. a City is rather prosperous by a good Prince, then by good Laws; this last, without the former, being but as Paper Bullets, creating a noise, but doing no execution; the first being a speaking, moving Law, towards Instruction and Sanctity, by Demonstration, whereas the other are but as Mathematical Lines, shewing after what manner some hath

him in his Domination, savours of Folly, of Envy, both which are Man-like, *Devil-like*, not *God-like* Qualities. When *Israel* joyned themselves to *Baal-peor*, an Idol of the *Moabites*, whose Image on an Altar, shewed what *Shem* and *Faphet* could not look upon; it seemeth the Elders of the people so far forgot their gravity, as to conduct and guide their Wards thither for Devotion, therefore were their Heads *hung up before the Lord, and before the Sun*, *Numb. 25.* by other Elders that had not offered up their Modesty to that impure *Priapus*: but by discountenancing Idolatry, taught some of the people higher Lessons of the Deity, and such as kept them within compass of the Law, and preserved the Honour themselves had first received over them. The other favouring *Image-worship*, destroying that respect their places gave them, and in time still will so fester, that they shall be held as base as the Earth, when for their contempt of the Worship of God, which is the highway of shame, they shall be set up as Beacons, for men who are called *gods*, to walk more respectfully towards those who are Gods Ambassadors.

It was to teach the people Piety, that the Heathen Sages advised their Nobles, Princes, Judges, 1. To build Temples to the *gods*, and 2. Their own Houses to be near Temples, that Underlings beholding the Cedars of a Land to love and reverence Heaven, they also in their low estate might be induced to eye the Firmament, that success might be the issue of their Trades, and by the hands of their Nobles be supplied in such things as they wanted by motions of pitty coming from above. Keeping up by this Polit-religious practice, both Honour to their fancied *gods*, and Popular Veneration to themselves and Families. This may be enforced from the light in *Belshazzars* Candlestick: In vilifying but the *Vessels of the House of the Lord* (who were Servants but in a low degree) call them our *Communion Cups*, for his Darling Concubines, say they drank Healths in them, yet his *Mene, Mene*, thou art weighed in the Ballance, and found light, may shew the event of such actings,



asings, as whispers, but disgrace to those Ministers, who Ministers but with, and by, such Vessels. But what shall we say, as he was found light who did it, they are usually the lightest persons, and most wanton yet, who are most inclined to such disdainful behaviour, and their sin, when sought after, shall be found sufficiently heavy.

Good and great *Joshua*, a chief Magistrate indeed, commanding both Sun and Moon, choosed to live in the Tribe of *Ephraim*, and was buried in the Mount thereof: The Tribe which God had chosen, to erect his Tabernacle therein; and there also but a few miles distant, was his High Priest *Eleazar* buried: And it had been pittie, that the first Prince, the first Priest, and the first House God had in the Holy Land, should have been very far asunder. That that House, and those Monuments, might teach and convince the necessity for Magistracy and Ministry in God, to be always near to other, that the people might industriously strive with God in his Temple, for upholding of the same respect in either, pleading with their Neighbours to prove Conservators of the same union, expressing their gratitude to God for them, by obeying, and respecting both, frequenting Gods House by their example. *Artaxerxes* was surnamed *Longi-manus*, or Long-hand, and by conduct can draw in the furthest off to hear. *Ezrah* signifies help, and by Doctrine can perswade the most obstinate to obey. This shall he find, who is in power, if he protect the honour of Gods Sanctuary with his Sword, that is, by his attending therein, and honouring him that serveth, for the same ends he hath that Sword put into his hands for.

From this, sure, came that old principle, that *à bono Principe*, &c. a City is rather prosperous by a good Prince, then by good Laws; this last, without the former, being but as Paper Bullets, creating a noise, but doing no execution; the first being a speaking, moving Law, towards Instruction and Sanctity, by Demonstration, whereas the other are but as Mathematical Lines, shewing after what manner some hath

Spent their time for our learning, and having no Master but our selves, either we come short of Skill, or arrive at it with difficulty, whereas Exemplarly teaching maketh us perfect with ease and delight in the most necessary speculations of God, our Neighbours and our Selves. When *Joshua* died, the people had the same Laws they had in his life, but he that says they had the same Manners, never understood the Book of *Judges*; this one instance may serve for all, without opening the Graves of the good and bad Kings of *Jerusalem* and *Samaria*, to make it unquestionable what *Henry 6.* Emperour, when demanded why he would wear plain and coarse Cloath, or Stuff, answered, *Non Corporis sed Animi.* A Magistrate was not to be Finer, but much Better then his Subjects, and to go before them in goodness and vertue, which perswades more cheerfully to Serene behaviour, especially if correction be applied to lewd and barbarous undertakings, to such, a Pillory and a Whipping Post, is a Desk for a Catechism, and a Pulpit for Edification. But this leads us to the last end of Magistracy, which is,

3. *Punishing.* This is Teaching with a witness, or as we call it, with a Certification, it setting home the lesson upon him that will not learn it by heart. After this sort, with Briers and Thorns, *Gideon taught the men of Succoth, Judges 8.* that is, Good Manners, Civil Answers, and Courteous Hospitality. Some are *Blind*, and will not see the Law; others *Deaf*, and will not hear the Law; others *Lame*, and will not work the Law; others are *Wanton*, and will scoff at the Law. Now the Judges Office is, to let all of these feel the Law. The Almighty gave his Statutes in Mount *Sinai* in Thunder, and such who are indifferent of hearing the sound, may change their behaviour, when informed there is therein a killing or deadly Bolt. If Judges make Judgements wanting Bolts, whereby to chastise Malefice, at the last may be taught, that such counterfeiting of Laws, is but mocking of God, and his Sword shall strike at him, who thus abuseth the very end of his Commission, by Powder Squibs, and Rockets. The



The Magistrates are said to *bear Swords*, Rom. 13. and he bears it in vain, if he only prove an *Animat Cavalier* on Horse-back (*as the Image on a Half Crown*), or *George a Horse-back on the Medal*, whose Sword hath neither Point, nor Edge, to draw Blood, only lifted up, as threating to kill the Dragon, yet never so much as ruffles the hair of his skin. Whereas, *in vain*, in the Apostles sense, stands in opposition to the wicked's *carelessness* that he should fear, and for excitation of the Judges *diligence*, that he should not be slack.

The *Roman Tribuns* had before them carried, as by *Officers* or *Serjeants*, certain bundles of *Rods*, with an *Axe* wrapped up in them, to let all see their promptness, in snubbing disorders, that their City might rather have seemed a School for Manners, then a City of Trade, or Arms. Such was not *Laish*, or *Cesarea Philippi*: for in it, *there was no Magistrate to put them to shame for any thing*, Judg. 18. there being therein nothing to be ashamed at; wherefore *God*, as ashamed of them, removed them by Fire and Smoak, he purposing to be revenged at last upon Beast-like Men, and Drone-like Governours.

It is the Motto of *Guild-hall*, or Council-house of *Zant*; or to come nearer, I suppose in imitation of it, that of *Glasgow* in this Kingdom,

*Hic locus Odit, Amat, Punit, Conservat, Honorat,  
Nequitiam, Pacem, Crimina, Fura, probos.*

As if Courts were designed only (*as they are not for any other thing, then*) to hate *Wickedness*, love *Peace*, punish *Faults*, preserve *Priviledges*, and to honour *Good Men*. In which sense, let not the gates of *Hell*, that is, the Wit, or Craft of *Hell* (*for Judges of old sat in the gates of the City*) prevail, (*shall I now say?*) against the *Gates*, that is, against the *Magistrates* of this Honourable Burgh? by *Impunity*, *Negligence*, or *Over-sight*. The Society of the Vicious being truly *Contagious*, and as *Pestilential Air*, infecteth others, to shut them up, may adapt for a Cure, making them Chrip their *Miserere*, and those that pass by, saying, *Amen*, to their Lord have mercy upon us.

And now we are upon the Threshold of your Archives, ready to open your *Arcana Imperii*, (i.e.) your Charter-chest: for now *Artaxerxes* and You, are to consider how to execute Judgement, how long the Offender should lye in Prison, how close his Prison should be, how long, or how far he should be banished, whether this, or that Fact be Capital, or no, or Fineable. How much, or what part of his Goods should be Confiscat, or no: But this is *Hercules Club*, and I cannot wield it; it is *Apelles Table*, I shall marr the Draught: leaving it therefore to him and you, I say only this, that our great King *James* had somewhat he now and then called *King-Craft*, and this none was to learn but himself and his Son: This point is *Magistrate-Craft*, I presume not to have skill in it, yet I hold it part of my *Craft* to shew you, that when you are about this, and have determined upon it, that God would have you do it, 1. *Couragiously*. 2. Nature would have you do it *Mercifully*. 3. The Kingdom and City would have you do it *Legally*. And 4. *Artaxerxes* would have you do it *Speedily*.

1. *Couragiously*. He is Gods Representative: and in this particular, ought to fear no man, but with a holy Audacity, say to the Malefactor, as *Folhua* to *Achan*, God shall trouble thee this day, for troubling us. He was oft bid from God and Man, be strong, (*Josh. 1.*) and of a good courage. In your Election, morally, let your Officers proclaim at the *Council-door*, what the Officers of the Jews published at joyning Battel in History, *What man is there that is fearful and faint-hearted? let him go and return unto his house*, *Deut. 20. 8*. For what hath *Clinas*, I mean the Coward, in him, deserving to be chosen for wearing of a *Sword*? unless it be to cause Melancholy retire from a beholders eye: Whereas *Justice* is so grave a thing, that it ought not to be perverted by fear and trembling. A *god* to be a Coward, is improper, but to be Mighty, is a due and comely decency, making path-way for the Wheels of *Justice's* Chariot, that she may ride, as in the Chariots of *Ammiradab*,

*nadab*, a Prince of the Tribe of *Judah*, who first entered in into the Red Sea, after it was dryed up, not fearing the fall of the Waters, with undaunted swiftness.

The Highest Severest *Athenian* Court, was that of the *Areopagi*, they sat on a Rock, dedicated unto (and it's thought had the Statue of) *Mars* their god of War; they Judged usually in the dark, that they might not regard the Speaker, but the thing spoken, awarding off terrour that could any way arise from any adjudged, and only fearing God. The Famous *Moor* in his *Utopia*, cannot fancy a Magistrate in his head, until he hath freed him both of Haughtiness and Fear; and it such an one be in any place chosen, who hath these, it shall be said of them what *Severus* in *Herodian* said of the *Cohortes Urbanas* in *Rome*, that they were *Magis Pompa, quam Virtutis Administras*, rather Images or Pictures, then Men or Magistrates, Fear eclipsing Reason, and blunting the edge, if it break not the point of Justice Sword.

2. *Mercifully*. This is one property so eminent, so essential to God, that but for this, the world had fallen about mans ears; neither delighteth he in afflicting man, *Lam. 3. 33*. It indeed carries away the Palm among all Gods work, yet is he also so just, that I doubt if *Ancus Martius* first found out the punishment of Fetters, Prisons, Stocks, &c. as some writes, for keeping men in good tune, since I find a *Kings Bench*, (i.e.) the *Kings Prison* in the days of *Joseph. Gen. 39*. yet are there so great out-breakings in that heart which is our own, that we ought by pity, to put our selves in the Prisoners place, though out of necessity he be made to grind in the Prison, for his undutiful actings.

It was a fine saying of that *Gamaliel* of the Church of *England*, Reverend D. *Hammond*, as I have heard, who in a peculiar request, being denied by the late *Usurper*, the Doctor said, *He perceived the Tyrant to have Guts, but no Bowels*. The like may be said of him who hath no sorrow, no natural feeling of his Prisoners condition, it being given as a *Maxime*, that to-

wards *God*, man should have the heart of a *Father*; towards his Neighbour, the heart of a *Mother*; only to himself, the heart of a *Judge*, harsh and severe. The *Hebrews* say, that *God* dwelt in his Tabernacle all days, since the beginning, appointing but one day for Judgement, giving all other for Clemency and Mercy. It is probable, that from this Topick of Compassion, cometh that *English* custom, in calling a Bloodless Affize a *White one*, or a Maiden one; and with the *Justices* of Peace, there is joy, and to my *Lord* the Judge, there are presents and gifts, mercy here and there in all, rejoycing over Judgement in the *High Sheriff* remarkably.

3. *Legally*. A Ruler is Officially, *Lex Loquens*, a speaking Law, not Doctrinally only, but also the Applicatory part thereof, applying the Rule of the Law to the Back, to the Head of the offender, which absolutely dischargeth any passing over the Verge, or unraveling the Hem of the Law: imposing moderation, while the punishment is inflicted, divorcing passion on sinister, or by-accounts: For all *Pilats* Ceremonious washing, he was an unjust Judge, the witnesses against our *Saviour* ought to have been cast, they not agreeing in their Testimony, *Mark* 14.

He is *Pater*, *Pastor*, *Medicus*: a Father, and therefore *Courage* is fit; a Shepherd, therefore *Compassion* is proper, especially to those that are heavy. A Physician, therefore *Rules* are necessary; in Receipts a Drahm too much through inadvertence, or a double Dose, in wild adventures, is disgraceful. It is true there are faults take men in a surprise, as sudden heats and colds, others are pestilential and infectious, others, as consumptions, seem hereditary. The *State Mediciner* is not so tyed to the Rules of the Law, but sometimes Prudence will mitigate the same, and oft he will Article with the Law, not for laying down its Commission, for punishing altogether, but will for its giving a greater or lesser Censure, providing, that that little one keep the Body Politick in a due and calm temper, if not, with the Emperour *Ferdinand*, our Magistrates Motto is,

is, *Fiat Justitia*, Let the Law be executed, fearing the guilt of that other Emperour, *Balbinus* his device be charged upon him, *Bonus nocet qui malis parcat*, He damniſieth good men, who indulgeth wicked men.

4. *Speedily*. This is *Artaxerxes* Symbole, *Let Judgement be speedily executed upon him*; the want of this Foot-manſhip in holy Writ, ſeemeth to be the only fault or the unjuſt Judge, he on'y appeareth careleſs, and indifferent in the execution of what came before him, for when he ſentenced, for ought we find, it was conform to the merit of the cauſe; and ſo will God, whoſe repreſentative Governours are, *avenge his own elect* ſpeedily, after, or when they have *cryed day and night unto him*; Luke 18. But Hark! This Rule is not ſo headſtrong, as to run a *Gallop*, before the cauſe be ſearched, found, and the truth of it be ſearched by the Law, and ſealed by its Signature. God came down to try *Sodom*, before he came to execution. And *ſpeedily* here ſtands in oppoſition both to *raſhneſs*, and *dulneſs*; whereto *Alexander the Great*, was great in this, that in hearing Cauſes, he cloſed ſtill one ear, keeping that for the other Party, that until both were heard, the Complainer had but halt his hearing.

When all Offices worthy of the Purple, or Scarlet Robe are performed, and the fire of Truth unqueſtionably falling upon the black Tinder of Impure actings, to delay the execution of the Sentence, is to be Grand-child to the *Unjuſt Judge*, a tedious demurr being contrary to the inſtitution of the Rule. Or if there muſt be a delay, it is *Magiſtrate-craft*, and that belongs to your ſelves.

## SECT. II.

*The Rule by which Magiſtrates are to be choſen.*

**T**O ſpeak of the neceſſity of *Magiſtrates*, and enforce it with diſcerning Arguments, were equally to loſe time, as to  
evict

evict at large the expediency of the Suns light, and Moons brightness. The custom of five days Rant and Liberty to Debauch given in *Persia*, at the Interval of Kings and Rulers, riotously opened the dullest understanding, for serious Resolves perpetuating the Instalment of *Judges*, for Justice and Judgement; the first, for punishing the Guilty, the latter, for acquitting the Innocent: Such now being the condition of all places, that for sin by wrath, and through unpeaceableness by lust, *Israel* Gods own Land, the *Temple* his own House, and *Ferusalem* his own City, must have overseers under him, or it shall perish; yea *Babel* would be more confounded, and *Samaria* more idolatrous, had it not a Rule some way or other to order that confusion, and preserve it from destruction, to manage that Idolatry, that (as each one pleased) it might not be his will-worship. For 300. years *Rome* had not many, yet some Laws, and those chiefly relating to Martial Affairs: but afterward the *Athenian* Tables were the Rules of Justice, and the Ballance in which the due weight of Affairs were pondered.

Therefore *Artaxerxes*, whose name carries in it both *Strength* and *War*, having obtained peace, knowing a Magistrat to be *Atlas Civitatis*, the chief support of any Countrey, without whom the Rabble of a Mercat could not avoid Tumult, civiliz'd Nations having *Ediles Cereales*, Overseers thereof, ordained *Ezrah*, which signifyeth Assistance, or Help, to Cull out such by name, assigning them particular Jurisdictions, as the Lot, or Circuite of their Charge; here one City, and there many Villages: And the Rule by which he was to choose them, was according to the *Law of his God*, Charitably conjecturing this to be done by him. *Ezrah* choosed for Judges, 1. Able men. 2. Fearers of God. 3. Lovers of Truth. 4. Haters of Covetousness, *Exod.* 18. 21.

1. *Men of Ability*. Whether you descend to the gifts of the Mind, in Activity and Strength of Judgement, or if you fix upon the *Foynts of the Body*, in a Nimbleness for Action, or whether you lodge within the House, in a fair competent Estate,



Estate, and comely Affluence, I care not, for such things as these are to be understood according to the Port, a Ruler is chosen for. The want of any one of these, diminishing from the splendor, or casting some refuse upon a *Judges Robe*. And the enjoying of all these, is adequat to that harmless Pomp, ought to be viewed, by the eye-gazing-people, for (*they being much taken by sight*) if somewhat more then ordinary be not perceived, the Divine Institution of Authority, as by some secret Magical Spel, shall want its due Respect and Veneration.

Thus *David* was of a goodly Countenance, and a comely Youth; : *Saul* hath been a man of a Noble Meen and Carriage: And *David* went on and grew great, 2 *Sam.* 5. Above all things get, this day, *Able*, that is, Wise Rulers, without which, all Law, all Reason from Law, will be Mank and Lane. For if there be not in the Officers, Internal Principles of Active Prudence, to Consult, Determine, Discuss and Dispatch Affairs, by strong Apprehension, contingency of Events, and Experimental Observation of past Occurrences, both Error and Terror shall Invade the City.

2. *Men fearing God.* Why are Judges called *gods*? But that the people may fear them, and for the upholding of that same fear in themselves, towards him whose name they bear. For no sooner did *Adam* that great Magistrate (*receiving Homage of the Creatures, they taking from him a name*) rebel from fearing the Lord, but he stood in fear of himself, and of a little cold Air, of a small Serpent, of a Fiery Angel, &c. The Majesty of *Gods* Word, which he is still to eye, the Deformity of Vice, which he is still to punish; the Preservation of the City from the Judgements wickedness shall procure, the Convulsions, Shakings of the strongest founded Bodies, which ungodliness shall cause, we presume shall plead (*the fear of God* being set up in the High Place of this Ancient and Honourable *Metropolis*) before your voicing, for the fear-

ers of his Name to be voted for, for retaining that old Epithet of your City, and making it truly the *Good Town*.

Be it Sound, Be it Fond, what Interpreters of Dreams pretend is foreseen in them, that a person Dreaming of being a Magistrate, Ominats Care, Vexation and Trouble, I shall not Dispute; this is sure, that neither the Wealth, Honour, nor Glory *Solomon* brought *Israel*, could after his Death secure him from the name of an Oppressour. And that *Poor Wise Man*, that defended his City, was basely slighted by ingrate Citizens, *Eccles. 9. 15*. Avouching that the true fear of *God*, is the only sure Card that a Magistrate can expect to win either Honour that is lasting, Peace that is inward, or Comfort that is spiritual from.

*Edward* the 6. *Englands Josiah*, gave in a Medal a Sphear surmounted with a Crown, a right hand issuing from a Cloud, holding the Glob, fixed by a Chain, with this Symbole, *Nil sine Deo*, God is all in all; informing, that whosoever have Government, must reflect, that Heaven hath the chief Regiment, and if its Hand support not (*which Fear only keeps stedfast*) he will suffer the Kingdom or City to fall into shivers, as a broken Vessel, not to be regarded, be the Laws never so sharp and severe: *Piety* in the Heart only sanctifying the Rod in the Hand of the Politick Father, for amending his stubborn Son, and removing guilt from the place by his due execution, *Gen. 20. 7*.

3. *Men loving Truth*. That is, so to search and sift out the Truth, that from a heap of Dust they may seek, until they find, not accounting the Inquest burdensome, one grain of solid Verity being worth much Industry and sweat. The love of Fire will make men seek for it from the Concussions of two Flints, from two opposite and strong Fore-heads, and fiery Contentions: An exact Surveyer will tetch Sparks of Equity shall give light to a whole Tribe, yea beautifie a Nation. With the *two Harlots* it was only an Aye, and a No, without either Witnesses, or Circumstance to find a Cheat,  
yet



yet *Solomon* being a lover of truth, fanned away the Chaff, and found that which made all *Israel* to fear him. To alter a little what the Ancient Christian *Hermes* (St. *Pauls* Disciple) in his Precept concerning Justice said. There are two *Messengers*, I might call them *Procurators* before a Bar, one is *Nuncius Iniquitatis*, another, *Aequitatis*; one bluntly or fully speaks the *Truth*, the other audaciously and pertly Gilds Falshood that it may pass for *Truth*. Now what *God* did at *Sodom*, the Judge must endeavour to do at the Bench, (*viz.*) Search out the Truth of *Sodoms Cry*, Gen. 18. and know if that persons bawling have a true Cause, if the Law speak as that *Youngster* asserteth; on the other side, if that pretended Malice be of verity the other saith his *Adversary* hath against him, and if that be true, that he formerly vowed *Revenge* upon some Disgust, is substantial for a Judge that loveth the Truth to be exercised in, and it shall occasion him to have infinite more joy, because better grounded, then the *Egyptians* had in their Sacrifice to *Mercury*, teasing upon *Figs* and *Honey*, and zealously singing in their own Language with hearts gladness, *O the Truth is sweet!*

This *Job* was excellent at, for the cause which he knew not he searched out, being a Magistrat, if not a King in his own Countrey, supposed to be that *Jobab* mentioned among the Kings of *Edom*, Gen. 36. 33. And in this one point *David* was rash and faulty, in giving to *Ziba* a *Nuncius Iniquitatis*, false Informer, the Lands of *Mephibosheth*, before he had searched if that Son of his old and dear Friend and Brother, *Jonathan*, had been, (as he was not) in the Conspiracy with *Absalom*, 2 Sam. 16.

4. *Men hating Covetousness*. It was the Emperour *Hadrians* usual Proverb, *Non mihi sed populo*, I am to enrich the people, not my self. And the famous *Ptolomens* had rather his Subjects had Store then himself, saying, *Their Riches was his Plenty*. And I find in another History then Scripture, that this same *Artaxerxes* said, *Regius est*, &c. It was more

*King-like to give, then to take from his people.* And *Fethro*, whose name signifies Excellent, and finding out, will have this Excellency, in that man appointed for bearing Rule among the people.

His Office is to restrain prodigality from without, and Rein or Curb the Covetous from Gripping within, he is therefore to stand between them, hating the Covetous so much the more, as he is further from the Publick Good then the other. 1. From his base keeping. 2. From his dangerous receiving, that is, of Bribes, or Gifts, for perverting Judgement and Law.

Both *Greeks*, *Latines*, and *Hebrews*, had their *Ediles*, *Cereales*, *Overseers*, shall I call them Clerks of the Mercat? *Overseers* of the Corn, moderating the price thereof, that the poor might be satisfied with Bread, breaking their hunger, and filling their Bowels with a larger Loaf than *Hucksters* would allow them for their Money. But to what purpose are these or any other Laws? If a handful of Silver shall benumb their Arm, not to write down, sell for so much; or so Tongue-tye them, that they cannot say, *You grind the faces of the poor*, *Isai. 3. 15.*

When *Alexander* the Great had sent a richer Present to the Grave *Phocion*, then to all *Athens* besides, because he seemed to be a just man, he refused the Gift, saying, *Let me continue to be what I seem to be.* The like answer the Famous Chancellor *Moor* of *England*, gave a Lady who had a Cause depending before him in the Chancery-Court, upon the like occasion smiled, saying, *Gentle Eva, I'll have no Apple.* It was this made the *Cretians* of old, or *Candiots* now, to have the Image of *Jupiter* without Ears, holding it unsuitable that he who gave Laws to others, should so much as hear another Whisper unto him: And others Painted their Judges without hands, that nothing could be received, albeit *Baseness* should make offer.

Yet since Vertue ought to be rewarded, and Gratitude loveth to be seen, an Honourable Present after the Final Sentence,

sence, may stand with this Law, and *whose Oxe have I taken to blind mine eyes therewith*, is a sufficient *Salvo* for a suspected Judge, 1 Sam. 12. 3. I know a good Conscience is joy enough, and reward sufficient for just Decrees: But since Goodness *God-like* is Communicative, an Apple upon the Judges Table out of the restored Orchard, is an Ensign displaying Thankfulness to God and Man, *God* as the Cause, and the *Judge* as the Instrument in his hand, for recovery of unjustly detained Possessions; encouraging even Justice and Vertue it self, to go forward in a confident and upright progress. But to be too close, and too proportionat here, is not my Task either; this only I learn, *that Fire shall consume the Tabernacles of Bribery*, Job 15. 34.

Right Honourable, you must answer at the last day singularly, for this dayes choice, therefore take care that the pure Scarlet be not put upon them of blemished lives, who will stain it by future Impieties. *David was Cor, Lingua, Calamus Primi Regis*; the Heart, the Pen, the Tongue of the great King; that sanctifying the Root of Magistracy, (*that Saint being the Corner-stone; or Stock of Judah's Princes*) the least Twig or Stone thereof, might in future times be Holy. Chuse you such, who are like to *Gods own heart*, that being the proper *Medium* for admitting them into the hearts of those for whom they are chosen: But this bringeth us to the last Section.

## S E C T. I I I.

*The Honour with which the Magistrates is to be noticed.*

**E**Very Soul being ordained to be subject to the *Higher Powers*, that is, to the Person Invested and Endowed in a right way with *Power*, pleads for Fear and Honour under the New Testament; But, *Curse not the gods, nor speak evil of the Ruler*, under the Law, with other Scriptures, *Rom. 13. 1. Exod. 22. 28.* Importing High Veneration and Respect, speak how *Ezrah's* Judges ought to be Rever'd: And the multitude of Earth's Inhabitants, having their happiness from under the Wings of Magistracy, *Power* having respect to the curbing of the Vicious, and protecting the Innocent; Vertue hath infinit Arguments prepared for peoples yielding to an Authorized Judge: the four ordinary prescribed Duties, 1. Of Honour. 2. Love. 3. Prayer. 4. Obedience.

1. *Honour.* This the very Sheath, yea Shadow of the Sword, the *Romans Birch-Rods*, the Magistrate's White Stave, his Long Robe, constantly Commands as due from all Beholders. There is an Honour, that is, a Reverence we owe all men, but the *gods* of men are doubly beautified with the Image of *God*, in Governing Faculties, and transformed by a Politick Soul of life and Power, into an higher degree of Manhood than ordinary Commons, therefore is *Double Honour* to be told down, in ready and prompted respect, as the *Egyptians*, and *Joseph's* Brethren, in, *My Lord*, and bowing down the head, *Gen. 47. 18.*

Tell me not this to be understood of *Good Magistrates*, Malversation as to Men, not destroying the Prerogative of Authority: For, 1. Thunder-bolts are of *Gods* appointment, to frighten and to punish men, so also are Tyrannical Governours designed as the harsh and untender Chirurgeons, to search the putride Sores of an unholy *Common-wealth*. 2. Who are the Good Men? or where are the Good Works? or to come more

more cloſe to the Objection, who is the wicked Magiſtrate ? For he who watcheth the Garriſon of his Charge beſt, and with greateſt circumſpection, and Fatherly deportment, and he who *Draco*-like, is moſt Severe in puniſhing to death the leaſt Debauch, for lopping off Delinquency, ſhall be by the unruly, Surnamed alike *Tyrant*. The Log from *Jupiter* in the Fable, was the worſe Magiſtrat ; and *Solomon* in the Truth, was accounted by Male-contents, none of the Wiſeſt, becauſe an Oppreſſour. 3. *Saul* had been forſaken of God, in the Prophets certain knowledge, yet leſt the people ſhould diſhonour him, *Samuel* giveth him honour in their preſence, and telleth the people nothing of the Divorce. Do the like for a petty *Conſtable*, in his own Hundred, and for a *Bailly* in his own Bailiwick, for a *Juſtice* in his own County, for a Ruler in his own Verge, and for a *Judge* before the Members concerned in his Court : For it is his due, and thy debt, *Jure Divino*, Rom. 7.

Yet ought thoſe of the Scarlet Gown to carry ſuch an Aſſable Meen in the face of their Converſation, as to live in the Affections of their People, a mean for everlaſting Honour, like *Antonius Venerius*, Duke of *Venice*, whoſe life in the Hiſtory of his Fellows, dignified with the Ducal Crown, ſpeaks him to be of excellent abilities for the Honour, being *Ingenio ad Benevolentiam comparandam accommodato*, Induſtrious for procuring of good-will in it. Morofity, Surlineſs, Sawcineſs, or Diſdainful Pride, being deſtructive to thoſe Honourable Thinkings the Vertuous themſelves frame upon the Anvil of Sound Knowledge, for upholding, as Nails, the curious *Wainſcot*, or *Ceiling* of true Reſpect, towards all wearing the Furr'd Long Robe.

2. *Love*. What the Pilot is to the Ship, what the Phyſician is to the Sick, what the Father is to the Children, that is the Prefect, *Provost*, or Maior to a City, Acting by his Counſel, for the Security of the Veſſel, for ſatiſfying of the Heart, and for providing not for the Son only, but the leaſt

least Servant within the Body Politick. *David*, while yet a Courtier, behaved himself wisely, and was accepted of all the people, 1 Sam, 15. 8. He is in place of *God*, and that god-head he is endowed with, prohibits the least inclination to Disrespect, or Hatred; But as true love without bitterness, and real love wanting hypocrisie, is duely to be offered up to *God*, for his own sake; so is it also to be rendered to the Magistrat for Gods Names sake and Authority.

3. *Prayer*. Sound not the Triumph at the Electing of any men, so highly, as to forget with *Elias* they are subject to the like passions with other men: They are *gods*, it's true, but the *gods* you are this day to Elect, are made up of *Flesh*, and therefore obnoxious to those Interests, by which the Circle of this World, by Worldlings is moved; and if your Prayers hold not up the Hangings, that *God* may be seen, both by the eye of *Counsellours* now, and of *Magistrates* who are to Confer about you afterward; *Flesh* may bemist their eyes, and Judgement may be fore-stalled by a Whispeier, for preventing whereof, fix your eye upon that Green Carpet, that Velvet Cushion, in the words of the Psalmist, *The Lord hear (you) in the day of trouble, the Name of the God of Jacob defend you, send you help from the Sanctuary, and strengthen you out of Sion*, Psal. 20. 1. For our dayes are dangerous, and the times you know are perilous, &c.

If Prayers, and Supplications must be made for all men, for *Kings*, and for all that are in Authority, 1 Tim. 2. 1. Sure for our own Native Prince, and for them under him, whom we by Authority from him, place in Regiment over our selves, are we to be doubly zealous, or then, where is he, that from this dayes determination, can, or ought, to expect to lead a quiet and peaceable life, in all godliness and honesty? It being true of Governours, what in Divinity is said of Ministers, *Paul* may plant, and *Apollos* may water, but *God* must give the increase: It not being *Pauls* Studying, nor *Cephas* Preaching, nor *Apollo's* Oratory, that can convert the Soul, but the Spirit



Spirit of God, in making use of them for that end; So it is not Wise Men, Faithful Men, Good Laws, Solid Counsel, Sound Advice, that will make your City prosperous, but *the blessing of God* through your Prayers, upon their deliberate Resolves. If a Magistrat be a *god*, then his Actings for our good, being Heavenly, must God-like, be the return of our Prayers, or then, &c.

It is easie, it is ordinary, though it be undutiful, to be mustering, and Talking of the many Faults of those in Publick Places, whereas one way to have them few, (*viz.*) making many Prayers for them, is omitted by many *Sons of Disobedience*; and for this cause, I conjecture, *Plato's* Laws appointed Youth and Childhood to be trained up in the customs, Laws, and Principles of their Imaginary *gods*, that a Reverence might be held, not only to their Religious service, but in Politick, though Divine manner, it might be presented to them in their Court-Inquisition among men, in keeping Custom and Law together with Religion.

4. *Obej.* This is the product of Love, Prayer, and Honour, the Final end, and Ultimatum of Government, and he that Writes one Motto of Pride upon his Crown, *Non obedio*, I scorn to yield, as a rotten Branch is to be lopp'd off, by the Bill or Axe of Authorized Power, and that *speedily*, (the season may require it) *whether it be to Death, Confiscation of Goods, or Imprisonment.*

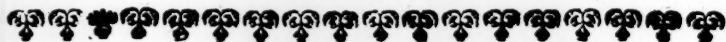
What ever superstition (*yea robbing of God*) may be pretended to be on one side of the Tribute-money we owe *Cesar*, Obedience is still to be upon the other, or then Experience will hold it for Counterfeit, and to be refused. It is the end of the Law, that men obey, and the end of obedience is the Flourishing of a City, and the end of a City is prosperity and peace.

In short, my Lord, and Right Honourable, the Great Alexander, being to possess the Crown of his Ancestors by Birth,

yet from what impulse, I know not, I care not, he called his *Princes* and *Nobles* together, commanding them to choose a King for themselves, and one whom they pleased, providing they would choose one who was *most obedient to God, most for the publick good, most compassionat for the poor, most for the defence of the weak, &c.* They after mature deliberation, choosed Himself, and he thereupon sware to do all that: I add, to the other, *List them, who will be most for your Cities Credit, Wealth, Godliness and Honour.* And your own Reputes in your going off, and falling back, in the Minds and Tongues of your Numerous Inhabitants, who will immediately be Curious to behold their New Magistrates.



F I N I S.





At this time there were Elected for  
*MAGISTRATES,*

Sir *Andrew Ramsay* Lord Provost.

*William Reid.*

*James Davidson*

*John Fullartoun*

*George Drummond*

} Bailies.

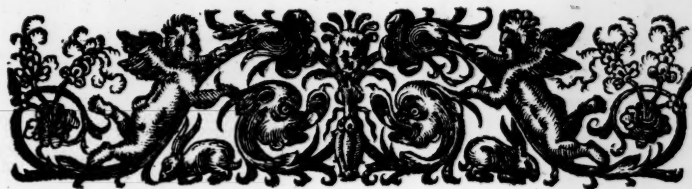
*Robert Sandelands* L. Dean of Gild.

*John Scot*

L. Thesaurer, &c.







## DUORUM UNITAS

O R

The Agreement of *Magistracy* and *Ministry*, Preached at the Election of the Honourable *Magistrats* of *Edinburgh*, *October 2, 1666*. And at the opening of a *Diocesan Synod*, of the *Reverend Clergy* there.

P S A L. LXXVII.

---

*Thou leddest thy people like a Flock, by the hand of Moses and Aaron.*



Mong the Diversity of Gifts, which the Author of every *Perfect Donation*, giveth unto Man; it is eminently seen, that Government of the World hath a principal part of his Wisdom and Liberality: Communicating to this and that other Person, Rich Endowments, for that and this Affair, Employ, Trade or Calling, for the beautifying that Corporation, He in his providence is erecting; Hence floweth that Impulse in youth, yea in child-hood, for Work, for Books, for Speaking, Writing, for Armes, for Arts, we frequently do with wonder behold.

But as all motions must have a fixed *Axis* to move upon, and a *Basis* virtuating the utmost point; so still hath GOD

A

elected

electd from that Mass of people, them who have in their spirits been adoptd, even afar off, for Regiment and Rule : Some from the Womb being of so servile a Nature, that the whole survey of their Life, or Actings, their highest principle, is but a token of subjection, Nature having made them of so knotty timber, no education can form them to a capability of being *Mercurial*, whether for Wisdom or Eloquence. Whereas, others are of so pure a grain, that the beaming souls beyond their years, are discovering somewhat predictive of Honour and Grandour. *Romulus*, Romes First King and Founder, when a poor Shepherd, would sit and determine causes among his fellows, they giving both Audience and Reverence to his Decisions. We read that *Pharaoh*, once putting his Crown upon the head of his adopted Grand-son *Moses*, when a Child, his little armes pulled it away, and his feet spurned at it in scorn, ominous to that *Egyptian* Demonstration of his future *not fearing the wrath of the King*. His killing the *Egyptian*, and saving the *Hebrew*, did prognostick deliverance of the *Jews* from bondage ; and by keeping of a Flock, had thereby learned how to rule and govern Men, being thereby actually fitted for that employ, unto which from the Cradle he had been inclinable.

Yet as none is Eminent in all Abilities, *Moses* was, though excellent at Government, (*whereof the Shepherds rod was the Ensign*) yet not in Elocution : of which his stammering, or slow-tongue is witness, *Exod. 4. 10*. To help him therefore in his Government, a Brother Eloquent and of a flourishing, because of a fluent style, is joyned to him as a Collegue, that the one, profound in judgement. may ponder what is to be done; the other in charming Rhetorick, may allure to perform what is deemed necessary in doing. And it being very usual to express the facund and smooth guiding of the tongue by a hand. Oratory perswading, that is, leading Her hearers to run in, and rest upon that purpose She is pressing for, or painting out. The people are said



to be led by the hands of *Moses* and *Aaron*.

Hence it is, that the two Princes of Gods Israel diversified in Gifts, are united in the End, for leading *Israel* like a flock: The great end was, for obeying God, for him did *Moses* eye in all his meditation, and him did *Aaron* respect in all his elocution; that he, not they, might get the Glory of their united Industry and powerful Atchievements: Whence it is not said, that *Moses* and *Aaron*, but that God led His People like a flock, *by the hand of Moses and Aaron*. His Head in Contrivance, His lips in Utterance, both as a Shepherds Rod, or Commanders staffe, inclining them, or beckonning towards them, to move in that Path, wherein there was Profit, Security and Honour.

We call it a *Drove* of Oxen, a *Hezd* of Deere; a *Rout* of Wolves, but usually a Flock of sheep, and so it is here, not that the people were alwayes peaceable, for they were sometimes as a *Sounder* of unruly swine, but because they were governed, and cared-for as Sheep; and when straying, as by the Dog of some Judgement, were they again brought into a better order by the *Hands*, that is, by the Prudence, Conduct, and Wisdom of *Moses* and *Aaron*. The First being a Noble Prince, the other a Holy Prelate, Sones of one Womb, Crowned, Consecrat for this Employ Literally here, Morally for ever, still and *In perpetuum* while time shal be no more. God Governing His Church by the *Hands*, that is, by the Industry of Magistracy and Ministry.

I do not say the words divide themselves, (*for I fear, and hate Division here, betwixt those two*) but branch themselves forth, betwixt Church and State: And let us speak with all Humility of the one, and Reverently of the other, Beginning with the State; For though *Aaron* be the Elder, yet *Moses* is the greater Brother: therefore it is *Moses* and *Aaron*. *Moses*, the first Great Magistrate over Gods United People, and in him there is a plat-form for all people,

loving union in the Choice of Magistrates, giving *Ab incubulis*, from the Milk, proper Doctrine for this day, Right Honourable, and Most Reverend, in that, 1. His Body speaketh *Beauty*, 2. His Name sheweth *Duty*. 3. His Endowments, *motives* to pray for *Equality*.

1. His *Body speaketh Beauty*. This heightened the Parental Affections his Parents had for him, stirring up compassion, enliven'd by Faith, exercised in care, for saving of His life; *that He was a goodly Child*, *Exod. 2. 2.* concluding forcibly from Faith and Sense, a Boy of such Vigourousness, Comeliness, such infantile Man-hood, was by Providence never designed for Food to Fishes, such the Hebrew word *Tob*, sense the Goodness, the Elegance, the Shapeliness of His Figure: The Comeliness of His but new seen Aspect, the Symetry and Proportion of His several parts, the exact joyning of His several Limbs with the pleasure of His Lovely Stature, (*to speak of Him as a Man*) his Parents foresaw He was born to Command, and having its thought a particular Revelation of this their Son, (a general promise being too general for them to conclude a Deliverer from their family) They laid him (*rather than cast him out*) in the Arms of Providence, by Faith, *Heb. 11. 23.* about the Kings Garden, for Princely Education and Breeding, suitable to the Harmonious content they took in beholding His divided Limbs, Argueing for Understanding of a Refulgent Soul, when Experience should hold up the Hangings, or withdraw the Curtains of Infancy and Childhood.

Suffer *Moses* to suck the Teat or Pap of his Mother a while or to rest in the Cradel, rock'd by his Sister; Behold *Israel* now grown weary of wanting a King, God provided them a *Saul*, a *Goodly person*, *1. Sam. 10. 23.* and after him a *David*, a comely Youth and of a good Countenance *1. Sam. 16. 12.* The Lord by Express Law, discharged Deformity from his Altar, *Levit. 21.* and in significant characters

ters hath he prohibited Monstrosity to approach the Judges Bench; Dwarfishnesse; Crookedness, Blindnesse, Deafnesse, Umbrageing in any person, some degree of Real slighting, Irreverence, and Contempt, especially when the person so uneven is by choice Elected, for in cases of Successive Government (*though We say the crooked in Body is crooked also in manners*) Providence is therein to be obeyed; And even there what Reverence soever be due, *Gratior est pulchro*, &c. Virtuous and Graceful Behavior, emerging from a Comelie and Court-like person, is more Enamouring. A proper *Moses*, marching before the Camp of *Israel* will be preferred, before a penitent *Zacheus*, conducting the same number of *Jewes*, though it were to the *Holy Land*.

I find Great *Alexander* short of Stature, but he was born a Prince, and his fine little Body was exceeding shapely, his Constitution fresh and active, and this is also properness: Though *Charles* the Great, is recorded to have been *Facie pulchra*, of a sweet Countenance, and a majestick Eye, & throughout *Universa specie Augusta*, of a taking presence is more propernesse, It is granted, that a *Saul* may be dispossest, and that *Abalom* as the Synamont tree, may have his bark (*i. e.*) his outside, more worth then the whole *Compositum*. That *Agefilas* that famous Lawyer, Warriour, and oblidging Commander, though a King in *Sparta*, had *Forma parum probata*, a crooked and lame Body, yet his Father *Archidamus* was fined by the *Ephori*, for matching with a little woman, foreseeing that a King (*such was their Constitution, and Government*) proportionate to his Dame, would, or might prove among Kings but a *Demy*, to the diminishing that Court Grandeur, those stately *Laconiens* studied even in stature to preserve.

The Army of *Xerxes* was vastly great, yet did he excell all his Troups for Gate and Person, being therein a King over them, by natural parts, as well as in legal properties and rights. *Antigonus* Junior was Senior in this, that no Painter

Painter could expresse the liveness of his Countenance. This therefore may be said, That in all Elections, for one to go in and out, before the Flock of a *Common-wealth*, as *Moses* was chosen, being Goodly and being Godly, *ceteris paribus*, they next to *Moses* in comeliness, is to be exalted, not as essential to *Regiments*, but a Circumstance having great Influence in the judgement of God and experience of Men, for keeping Magistracy in its Primitive Devoyr and Ancient Respect.

The Beauty of *Esther*, and her excellent Feature, moved the King in a throng of Beauties, to set the Crown upon her Head, *Esther* 2. 17 each emulating to be Queen; Her inartificial, not painted visage, made more beautiful by an upright Body, Courted Majesty to accost her, and sue for Favour at the Barr of her Sprightly Gifts. It is more then once said, that *Samuel* grew, *1 Sam.* 3. 19. and it was thought fit to mark that, He being designed for a Judge in *Israel*. In a City there are Sons of *Belial*, in a Body politick, there may be Mutinees and Insurrections, Haughtiness and Pride may lift up their horn: Some are *self-willed*, speaking evil of Dignities. How forcible to chastise such, to amend such, to terrifie such, will be the very Name, Shadow, much more the apperance of such a daring Person, I leave unto your wiser Judicature to reflect upon, and consider: minding you only of *Solomons* four things, *Prov.* 30. 3. which are comely in going, *A Lyon, a Gray hound, a Hee-Goat, and a King, against whom there is no rising up.* And that the nearer we come to *Adam*, the Son of GOD in his perfection, and the greatest Magistrat under Heaven, the fitter are we for Government: And by the noble ruines in decayed Nature, we may guess at the first Glory of the Fabrick, *Samsons* strength, *Achitophels* head, *Absoloms* beauty, *Dauids* complexion, *Sauls* stature, and the nearer we choose to these, the more will Authority be nobilitat, such a one, even while asleep, creates a fear in others, animating for action, more or less in the Magistrats.

II. *His Name sheweth Duty*, *Abigal* argued from *Nabal*, the Name of her Churle, to excuse Folly, and why not others from *Moses*, a nowne to perswade officially unto Duty, in the Hebrew it is *Mosche*, a Name given him when a quarter old, and that by *Pharaoh's* Daughter (for that his Mother called him *Joachim* at his Circumcision, I leave it with them reports it) pertinently enough, she being a Kings Daughter, and in some sense a God-Mother, to Gods chief Minister of State, holding him up thereby unto Baptisme; I say *Baptisme*, for, 1. We read of no certain, nor other Name he had before this. 2. It is a Name from his being preserved, and drawn forth from the water, and now shal I say to *Pharaohs* Daughter, Understands thou what thou doest? giving him that Name because of an Office, he is to do on the water, and in it, because she hath preserved him by drawing forth. For; 1. If many waters signifie Many People, and, 2. If great waters seem abounding Extremity; *Moses* is, and *Magistrates* are designed to be Drawers forth, with this difference, that he Passively was drawn out, and he and they afterward still to draw, 1. From Stated Oppression, 2. From Destructive Confusion. Both being called, not only to higher Purposes, then to be called great; but to Do and Act as by the pully of *Pharaoh's* Daughters hand, that like oyle upon the other Brothers head, descending to the lowest skirts of Magistratick power for succouring all Oppressed, and all the Helpelesse.

3. *His Endowments*, motives you to Pray for an Equality, He was bred up, taught in, and Diligently did he learn the Doctrine of the *Egyptians* their *Mathematical Sciences*, their *Philosophie*, their *Hieroglyphicks*, but that he wrought his Miracles by *Legerdemaine*, or that he made his Brazen Serpent by the Rules of *Talismanical Tradition*, (*i. e.*) a Figure under such and such a Planet, or Star, with Conjurations, or Spels, &c. is not worth Refutation, since he had  
 expresse

expresse Law from Heaven for so doing, sufficeth us to know, 1. That he was a Man of *Knowledge*, teaching you, Right Honourable, to choose a man of Sagacity. 2. Of *Prudence*, denoting observancy. 3. Of *Courage*, stirring for Magnanimity. 4. Of *Holiness*, teaching Piety, It may be profitable to preach the samethings, and I am sure it is seasonable, &c. Know therefore,

1. *He had great Knowledge*: A Magistrate to speak in the Language of the Times, ought to be a Frigor of the first Rate, and draw deep, I presse not the Understanding of the seventy Languages with the *Fewes*, but shall induce, to avoid that reflection *Antisthenes* gave some *Athenians*, advising them to plow their Ground no more with Horses, but Asses, and when told their unsittesse, as being never taught, *Quid refert*, said he? It's all one for that, since you have them Magistrates that were never taught the Art of Government; There being such a necessity to punish, and at the same breath, an Expediency to be satisfied with Repentance in men of equal condition, though it may be not of Humour, Knowledge, of the Constitution of the Sinner in the Politick Physician, is as necessary, as to the natural Mediciner.

Many Funerals are dishonourable to a Son of *Hypocrates*, a Physician, evidencing either his mistake by inadvertance, that is of the Patients disease, or ignorance of his Art, in the nature of his *Simples* or *Compounds*; A Magistrat to be alwayes lashing, alwayes stocking, burning, shoves he hath got judgement but by rote: And is like that School-master, that knows no way to instruct his Scholler, but that *Orbilian*, or Tyrannical way of scourging, which indeed is one way, but to be left as the last way, and not to be gone into, if any other way can do it.

Without much search, and without going to the Root, Fund, and Bottom of a Cause, without looking this way, and that way, that's every way contrary to *Moses*, a Judge may kill the *Israelite*, 2 *Exod.* 2. 12. By killing the *Egyptian*



*tian*, striving with the *Hebrew*, he shewed the first fruits of his Commission to save and free his Nation; But beholding two *Hebrews* to strive together, he processes the Delinquent and sifts the cause; *Wherefore smitest thou thy Fellow?* seeing him do wrong, in grave judgement differencing betwixt Persons and Crimes, accordingly purposing to discern to Death or Admonition.

Besides, if in place, Fear and Dread, for want of better knowledge be the great End of Advance, when time wears out the Gown, Hatred and Disdain are the usual Events of such Promotions, Love being the true bond of durable Benevolence, which Love to God, and Justice, shal in a discerning head towards Man, support his Dignity; or if blasted with Mal-contents in the spring of the Resurrection of the Just, their Honor shal recover, putting on never-fading flourishes of Glory and Renown.

II. *He had great Courage*, He feared not the wrath of the King, having once shown publicly his commission, but brought and led *Israel out from among them.* Heb. 11. 27. So long as it was a Pocket deed, he was cautious, and hid in the sand the slaine *Egyptian*, flying to *Midian*, waiting a fairer opportunity, that more Affliction might advise his Countrey-men to embrace his Mediation for Liberating them from *Pharaoh's* thralldom: But when pronounced in the ears of the People, and *Pharaoh* knew that God sent him, as that King *Richard*, he became a *Cor. de Lyon*: how low soever a man beareth his sail, being once called upon by the great Admiral, *to come up hither*, and ply toward the coast of Authority, and Power for battering down Forts and Citadels, raised against Heavens Dominion, in the tongue, heart and houses of the debauch'd, he will and ought to bear up bravely sitting as on *Mars hill*, God before them, as so ne where the *Athenians* had their goddess on a cushion, crying with *Moses* even the multitude dancing about the Golden Calf, *Who is on the Lords side, let him come unto me.* Ex 32. 26.

With the people, *Dulnesse* is oft took for *Circumspection*, *Laziness* for *Modesty*, *Rashness* for *Courage*; and therefore *Courage* here is not to be understood *Martial Law*, that a smal fault should reach to *Death*; *Draco* like, punishing each trifle with extream *Rigor*, but here is only pressed a *Heroicisme* in finding out *Causes*, that the *Rich* oppresse not, that the *Frontless* dash not, that the *Modest* lose not, and that the *Scorner* triumph not, and that the *Sentenced* threaten not, and all in a noble passion inoffensive and irreproachful *Boldness*: then shal God say with that *She-Magistrat Deborah*, my heart is toward the *Governours of Israel*. (My heart is towards the *Magistrats of Edinburgh*) *Jud. 5.9* I shal not altogether condemn *Cotys* a King in *Thrace*, he might have good ground from the *Constitution* of his Subjects to assert. when once furious in passion, being told it was not *Kingly*, answered, *this passion of mine* keepeth all my subjects calm For oft coyness & sharpness, not to say severity, is good.

Search all *Histories*, and there is but here a battel if any but such as were fought by *Kings* and *Magistrats* whether in *Israel*, *Greece*, *Babylon*, or *Rome*; and their highest Honors flowed from their eminent hazarding themselves, for their Countreys Honour: such a time may this be, and your *Scarlet Gown* may but shadow *Bloody Services*, your *Sword* commanded from its velvet sheath, to lodge in the breast of a declared *Foe*, the safety of your City, may consist in casting over the Wall; the head of some traitorous *Sheba*, there is valour to be regarded, and valiantly to be debated for, Figured in that, when any of the People sinned through *Ignorance* in *Moses Law*, and it had come to his knowledge, he was to bring a *Kid of the Goats*, or a *Female without blemish*, *Levit. 4. 23*. But when a Ruler had so done, he was from the same flock, to bring without a blemish a *Male*: A *Magistrat* being to be of a *Masculine Spirit*, and nothing *Feminine* to be noticed by him, even towards God. How much more should he shew *Virility* even among men?

3. *He had great Prudence*, He discreetly fled, when he saw his Brethren did disrespect him, as one, not designed to be a Deliverer of them, where he stopped. And this is chiefly to be pondered upon, that a Magistrat is closely to heed his own Province, if it be ordinarily bold or furious, or by a particular *malus Genius*, inclined to Lust, Intemperance, Craftinesse, or Theft, or Silly, as the Inhabitants of *Silesia* are said to be mostly Fools, that by intuitive speculation, a malady, a Rupture may be foreseen, and by abundance of Caution, make his people beware of lewd attempts. In this, a *Wise man* differing from the *Otherwise*, that the one beholds the performance of evil in its Causes, the other never believes it untill it be done: the People thinking generally no such thing was intended, which they behold frustrate, the Magistrat is to see it done in its occasion, and one word of the Danger, by disappointing opportunities of Mischiefe.

There are who finds in the vulgar no reason of their doing, no spirit to discern, touching what is to be done. A Magistrat must walk Antipodes, to such blind *Bayards*, and reason to discern, and discern to determine, and after determining to be resolute. What more? the Coat Arm of Justice with an old Herauld, beareth *Azure*, charged with a pair of Ballances *Argent*, the first Blew, the other White, which is by interpretation *Charity*, *Purity*, *Chastity*, with discretion and vigilancy in Service, to the Justiciary, in weighing out the Imports of Busines, Challenges and Probations.

4. *He had great Holiness*, In this *Moses* was Exemplar, early refusing to be called the Son of *Pharaoh's Daughter*, Rejoycing in the *Affliction of Christ*. If holiness consist in a right understanding of God, and in a due worshipping of God, *Moses* life is as a Myrrour, he consulting for, and desiring after, more and more Communion with, and knowledge of the Glory of God; an Enemy he was to all Idolatry, and severe in punishing any Iniquity by Reproving, by Correcting the Offender: all which wrought a two fold effect, i.

Care over the People, 2. Prayer for the People heled, Which, the good King of *France*, *Clodoveus*, had in his eye, who for a Honorarium on a solemn day, gave in a Medal two erected elbowes and hands, elevated toward Heaven, supported by other two strong armes, with this superscription, *Tuissimus*. This giveth Security, implying that Feruent Supplications, were preferable to all Industry, to all Armes, to all Knowledge, for supposing the Possession of all these, yet with *Moses*, must the Magistrat go to the Mount to make Atonement for the sins of the People, even when the Malefactor is put to death, and the deluded by him put to shame, *Exod.* 32. 30.

It is now seasonable, for we are come to Prayer, to turn, *Right Reverend*, from *Moses* Throne, to *Aarons* Altar, and behold his Employ in this affair of Leading of the People as a Flock; But this would seem, if alone considered, of a dividing Nature, and would speak two men, whereas our Text only speaks of different Hands, such is the Union of this *Moses* and that *Aaron*, that they seem to be acted but by one Soul, I mean the Spirit of Love, that is of God, performing one and the same Office, as by a *Right* and *Left* hand. A *Left* hand, not in a Sinister sense, but in an Inferior degree. This shal be further understood, if you consider. 1. *Their Nearness.* 2. *Their Dearness.*

1. *Their Nearness.* They were both Sons of one Parent, both Children to *Amrana* and *Jachbed*, *Exod.* 6. 20. only *Aaron* was the first-born, being three years *Moses's* Elder, *Exod.* 7. 7. Ministry and Magistracy (for so a litle while, it must be) since it is, *Aaron* and *Moses*, *Exod.* 6. 26. (*Aaron* being Senior, and therefore Priest) ought Brotherly to behave toward each other, and we may conjure the greatest Governor, the highest Ruler, when condemning the Priest, in the words of God to *Moses*, *Is not Aaron the Levit thy Brother?* *Exod.* 4. 14. Not but that *Moses* was a Levit too, but *Aaron* is said to be the Levit, not only for distinctions

tions sake, from others of that Name, but futuſely deſigning him as *Levit*, for the Root of the Priſt-hood for ever. And ſo near hath been the Relation in all Countreys, that they ſeldom parted by Law, and if by violence, it was miſchievous.

They were united in *Adam*, who was both King of the World, and Priſt of the Congregation, His Commiſſion for ruling is partly expreſſed, *Have thou Dominion*; and partly underſtood, *His Wife and Children being from him*; Authority for Priſt-hood is ſeen in that Hiſtory, *Cain brought of the fruit of the ground, an offering unto the Lord*, and *Abel of the Firſtlings of his Flock*; where who can doubt, but the Father of all, was Sacrificer for all, at the beginning of the World: as *Noah* afterward was at the beginning of the New, his Sons and their Wives making up the Congregation here, conſiſting of good and bad; for here was a *Ham*: And *Adam's* ſons, Wife and Daughters, being all the Congregation there, where bad and good appeared, for there was a *Cain*. If with the Hiſtorian, there were two Tables of Stone, upon which *Adam* writ, (*Shall I ſay his Bible?*) The Doctrines of the Creation, Fall, Redemption of the world, for the Aſſembly, I know not; But ſure there was a peculiar place, the Congregation came too, and to that place they brought their offerings, and that place, is alſo to be underſtood the preſence of the Lord, from which *Cain* fled, *Gen. 4. 16.*

The time would fail me to ſpeak of that Mighty Prince *Abraham*, of *Iſaac*, and of *Jacob*, who were holy Priſts, and noble Rulers upon Earth; and it *Jeb* was that *Jehab*, King of *Edom*. *Gen. 36* this holds good, that Maſtracy and Miniſtry are near other, for that King, was Priſt in the Land of *Uz*, and had his daily ſacrifice. Of *Melchizedec* we might ſay many things, but let this ſuffice, that he was King of *Salem*, and Priſt of the moſt high God, ruling his people, becauſe of one, and receiving Tythes, becauſe of the

the other, yea and of the spoil gotten in war so closely, was his Priest-hood eyed. *Heb. 7. 6.* This *Solomon* regarded so much, that his Regal Titles, are imperfect when sum'd up, if *I the Preacher was King of Israel, in Jerusalem*, be omitted, *Ecclef. 1. 12.*

After the beginning of Time, men multiplying in the World, the first born, the Elder Son after the Father, was *ex Virtute*, by privilege of Birthright, Priest to the Family, and Master thereof. *Numb. 3. 12.* Hence *Esau* was called profane for selling his Birth-right, thereby regarding not his Priest-hood, for which chiefly the Birthright was then regarded, or at least one great cause, *Gen. 25. 34.*

At the Erection (*so to speak*) of the Egyptian Principality and reducing it to a Kingdom, it was made fundamental, at the Instalment of *Menes* the first King, to chuse alwayes, one from among the Priests; and if the Kingdom by conquest happened to fall into the hands of an Invader, before he could be established, he was necessitat to be consecrated Priest, and then concluded Lawful, when both King and Priest: Their Nation being still upheld by Kings, Priests, Warriours, and Tradesmen. Priests first in Jury, and afterward Kings, were both Anointed with Oyle, by *Moses*, by *Samuel*, by *Nathan*, &c. that is, by Prophets and Seers, congruously enough, for as Oyle they should hold and shine together, being appointed to be uppermost and nearest God, not mixing themselves with the Watery, Unsteady, and Fleety Multitude, of the Earthling, Worldly Vulgar; with which, if once incorporate, both are diminished of their glory. From this hath proceeded, that some in Zeal, some in Dispair, some Kings, for this, and the other Cause, hath laid down their Crowns, and put on the Mixer, turning Church-men, as still Royal, how meanly soever they were attended: and some Church-men have again been Elected Kings, as still being in a holy Employment, not destroying their Sacred Ordination; *Abbayes* being governed by Kings, and



and Kingdoms, ruled by Bishops, so nearly are these two related. Nay the most noble order of Knight-hood, wants not a Bishop of its own Body, He of *Winchester* in *England* being *ex Officio* Prelate of the *Garter*. And *Honi Soit Qui Mal Y. pense*, it proceeds from evil, to grudge now, that the Sovereign and Companions of the Order should have what its first Founder concluded it could not want, *viz.* a Venerable Church-man to bless the Royal Corporation: for what hinders a Bishop from being among Knights and reckoned among them, since a Courtier owneth *Elijah* to be, and reckoneth him among Lords. 1 *King.* 18.

There are presumptions, that *Jethro* was both Priest and Prince in *Midian*, *Exod.* 2. 16. serving (as *Melchisedec* at *Salem*) the true God, with some mixture of Idolatry, which by Instruction being winnowed off by *Moses*, they worshipped the true God together, *Exod.* 18. 11. One ground of the Conjecture, is from the double signification of the word *Cohen*, signifying both a Priest, as we read it, *Exod.* 18. 1. and a Prince, as it may be read, giving occasion to observe that, what is before said, so near of kin are these two, that in the most Holy Tongue both are expressed by one word and expression.

When *Israel* was in bondage, there was no sacrifice, the *Egyptians* worshipping for gods, what was otherwise to be offered up: In which time, the Elder Brother had the right, though not the liberty of sacrificing: But when to be brought forth, the two Brothers, *Aaron* and *Moses*, both *Levites*, and *Aaron* as the Elder, therefore near unto GOD in that function to offer sacrifice, is called to bring the people forth to hold a Feast in the wilderness. In which wild place, an Order is made, recalling the uncertain way of the first-born, and establishing for ever the Tribe of *Levi* for the Tabernacle service, *Nam.* 3. 12. As so many Deacons, Subdeacons Porters to keep the uncleanness from the clan, and service, as so many Quarters, or Singing-men, to prophesie

phesie on Harps and Organs, and all under *Aaron* and his Sons, in all their Generations and Successions for evermore.

When God wanted a fixed house for the service of his Name, the Master thereof; and after him the Elder Brother was Minister to the people: And according as their abode was certain, or uncertain, so was the place of Sacrifice, unsure, or determined. *Abraham* sacrificed here and there; so did *Jacob*, so did *Noah*; so did *Job* at his own house, so did *Moses* in the wilderness command the young men, that is, the first-born, of principal Families, *Exod.* 24. 5. At which time, for a solemn farewell, there is a feast held before the Lord; the first-born being before holy to the Lord, was now promiscuously to wait upon him no more throughout their Tribes: JEHOVA here, giving in all following Generations an everlasting discharge of that Employ, and a Threat, if they presumed upon former custom so to approach, for his glory, at the drawing of the cloath (so to speak) was like devouring fire, *Exod.* 24. 17.

The old being removing, a new Model of Church Government is ordained by Heaven, *Moses* hath order for the Tabernacles Erection, where the Lord will now reside, not in the cloud, that marched formerly before the camp, *Exod.* 25. 8. *Aaron* and his Sons must be consecrated Priests for ever, to offer the dayly sacrifice with garments for glory and beauty. The Dominion of the Camp being left to *Moses*. But how is this prefaced, even thus, *Take unto thee Aaron thy Brother, and his sons with him, Exod.* 28. 1. They, that is, *Moses* and *Aaron*, being now to part, and to part for ever, in this affair of the Sanctuary; that the one should not grumble, the other not envy; It is, *Take unto thee thy Brother*: well the House is builded, *Aaron* to be short is consecrated, so *Moses* finished the work, *Exod.* 40. 33. a work which secluded himself from Sacrifice, though a *Levit*, and because a *Levite*, is he to rejoyce that his Brethren hath the Ho-

Honour, and not another Tribe, that work, that gave his Elder Brother, an Inheritance for ever of being the Lords Priest; therefore, in Brotherly Affection let him be thankful, that his Elder Brother in this keeping his place, as to be Priest, yet that he a Younger Brother consecrated this Elder Brother for that High Office, The Consecration making him in honour to be Elder, then his Eldest Brother. Gods Wisdom by this enterchanging Providence, commanding a Brotherly Converse betwixt a *Moses* and an *Aaron*, in future ages: For now it is *Moses* and *Aaron*, the one having the charge of the Camp and Tabernacle, as to give Laws to both; the other of the Tabernacle, as to officiate therein, according to these Laws; and both brethren, for a perpetual Cement of these great Honours in the House of GOD.

We read of some to have wished to have seen *Christ in the Flesh*, *Paul in the Pulpit*, &c. which many saw, and were not much affected; but to have seen these two Brothers, at the foot of the Altar, *Moses* in his Robes, *Aaron* in his Garments: To have heard that parting word from the first, that commissioned the last. All the Congregation drawing near, standing before the Lord. I say, to have seen this gathering, and these words authorizing, *viz. Go unto the Altar, &c. Lev 9. 7.* that is, Go up to it, and offer, take insectment of that for ever; He ascending in his Priestly Garments, *Moses* retiring or standing still, having liberty now only to look up, *Aaron* to go up: I say again, to have seen *Aaron* make his first step, and first offering, and first blessing, the glory of the Lord appearing; and all the people shouting, was no doubt a ravishing sight to a native *Egyptian*: this word, *Go unto the Altar*; parted Magistracy and Ministry for ever, which before had been together, yet parted them not in the sense before mentioned, but pleading for Unity, they having shaken hands to, and again severed hands, for leading of the people. In testimony whereof, GOD was consulted in *Moses's Tent*, or in some small

Structure without the Camp. But now the Glory filled the great Tabernacle, which we may call *Moses's* consulting Room, and *Aarons* work-house, and after it the Temple, the one in the midst of the Camp, the other almost of the Land, that the Priest to all extreams might be equally near for Counsel and Advice.

It may be fancied, that when *Gambriuius*, (a King over the *Germanis*, about the time of *Joseph*) invented the wearing of the Crown, first, for forming and creating a more Reverend and King-like awe, in the hearts, by the Eyes of his Subjects; his first appearance in that Diadem was no question beautiful, yet short no doubt of this High Priests Miter, and the Glory of his appointed Robes by GOD. This is not spoke to eclipse the Grandeur of that King, but to difference Humane from Divine Institution: and here again is good agreement, the King his Crown, the Priest his Miter, GOD by Providence and Continuance, allowing both for greater Glory to, and for more fervent Love, between either.

II. *Their Dearness*: Can it be imagined, that ever any man hated his own honour, that understood it? was not the Priest hood precious think you to King *Melchisedec*? And though *Esaú* lost it, yet he valued it so dearly, that if blood or tears could have availed, he had got it regained. Now after *Aaron* is established, our respects must be shown to love it, not in general to have it: For if *Saul* attempt to sacrifice, it shal ruine him, and if *David* think to bring up the Ark but by the Levites, it shal displease the Lord, 1 *Chron.* 15. 13. And when their orderly walking pleased him; so dear were the Levites to their King, that *David*, like a Levite is clothed with a *Linnen Ephod*, hereby honouring both himself and them, in being a King-like-Levite in a beautiful Order, which he himself had transgressed before; therefore the Lord made a Breach then, and now a Covenant for peace.

Is not *Aaron* the Levite thy Brother? said the Lord to  
*Moses*

*Moses*, Behold, he cometh forth to meet thee, and when he seeth thee, He will be glad in his heart: And when he meet him, he kissed him, *Exod.* 4. 14. And where shall love be, if not in these two titles? Thou shalt be to him in stead of *G O D*, and He shall be to thee in stead of a Mouth, that is, *Moses* shall be to *Aaron* King, and *Aaron* to *Moses*, a Lord Chancellour, *Ex.* 4. 16. Will not God love his Priest, and shall not the Priest love his God? Call him *Lucifer* among the Sons of the Church, that exalteth himself above, or equal to any, who are called gods; let that Minister be ashamed of his Office, that sayes not in this sense, Let *G O D* live, let Magistracy flourish: and that God again blush at his Deity, that will not have respect unto his Priest, his Preacher: for he having as *Moses* an impediment in his speech, hath given him as *Aaron* the Minister for an Orator, without whom his lisping, his stammering Tongue, shall in the Tricks, Behaviour, Jears and Mocks of the Vain, of the more Serious be dismissed without State, Reverence and Respect.

We have no certain Record, how or by what accident *Moses* had his slowness of Speech, which he urged for an excuse against going to *Pharaoh*, *Exod.* 4. 10. But that reason seems too ridiculous, which some *Rabbins* teach; that *Pharaoh* putting his Crown on the Child *Moses* his head, who spurning it away, was by his *Magicians* advised to destroy him; that Ominating, he should prove the overthrow of the Kingdom, but his Daughter pleading Innocence and Childishness, *Pharaoh* for a tryal brought a Golden Apple, and one of Hote Iron: this last, the Child putting to his Mouth, had the Nerves of his Tongue drawn in. It is certain that he had an impediment in his Speaking, and so his want of Elocution is supplied by the Oratory and Fluency of *Aaron*: as *Moses* was, so all Magistrats are, & shall be found of no perswading utterance, to dispatch the Almighty's affairs, until as Colleagues they have their Preachers in their hand.

So deare were these two Levites, *Moses* and *Aaron*, that

*Moses* getting a Commission from *G O D*, to go to *Pharaoh*, and that Commission sealed in *Cast down thy Rod, &c.* told the Miracle, and shewed all to *Aaron*, who as High Chancellour to King *Moses*, eloquently delivers *Moses* mind to the people, and works the wonders before them, *Exod.* 4. 30. Each of them endearing other so much, that both might be respected by the people: who seeing this, might say, *Moses* could not want his *Aaron*, nor *Aaron* his *Moses*, more then a Man could want the power of Conception; and that Conception want a Tongue for Expression, the One readily aiding the Imperfections of the other, *Moses's* stopping in his speech being not heeded, because he had the Power to rule, *Aarons's* assisting to *Moses*, not exposing him to Contempt, because he had the utterance, both for this end, of leading forth the people.

In the matters concerning the Lord, and also of the King; they of *Lewies* Tribe were Overseers, *1 Chron.* 26. 30. The Priest and the Judge in matters of Blood, stroak and stroak, plea and plea; *God* thought it uncomely not to have his Priest advised with, as well as the Judge, and a threatening upon him, who neglected the Sentence given by the Priest, *Deur.* 17. 8. Equally as that of the Judge. It is not good, if *David* want his *Abiathar*. And *Zadock* will be, nay, must be at *Solemons* (Coronation, shall I call it?) Unction, It being proper, usual for the Priest to crown the Prince. When can *Aaron* want his *Moses*? and again, when can *Moses* want his *Aaron*, that is, the King his Priest? I mean never, never; nay, not at Death: for before *Aaron* died, *Moses* by Command stripped *Aaron* of his Garments, the Badge of his Priesthood, and put them upon *Eleazer* his Son. And *Aaron* died, *Numb.* 20. 28: *Moses* and *Eleazar* (his Nephew, now his Priest) came down from the Mount, a vacuum in the Priesthood to *God*, to a Godly *Moses*, being even for an instant hated; And mark it, such whose boldness, or whose sloathfulness, can come down to, that is, converse with the people



people, to rule the Tabernacle, without a Son of *Aaron*, though he should talk with God, shall have *Saul* severt, when he attempted to offer a burnt-offering, whereon his Ruine fearfully was bottomed; *Samuel* assuring him, he had done foolishly: for, but for that, his Kingdom had been established for ever, all other evils falling upon him, flowed from that attempt, made upon the Priestly Function, 1 *Sam.* 13. Though he pleaded a necessity, and was truly in an amazing strait, 1 *Sam.* 13. 13. *Samuel* being absent, and the *Philistines* present.

Victory over all Adversaries, is not many miles distant, when the Sword of the Lord and of *Gideon* enters the field together; yea, this freed the Kingdom from Tyranny, when *Jehojadah* the High Priest, was married to *Jehoshabeath*, King *Jehorams* Daughter, whose Heir and Prince (*All others being slain*) was secured in the house of the Lord, by his Uncle the Priest, untill a convenient time, *Athalia* was slain with the Sword: and how pretty a sight, and Prognostick of future good to any but Traitors were it, to see that, which then was seen (*viz.*) The King by a pillar of the house of the Lord, and the Priests round about him, and the People rejoycing to see both: 2 *King.* 11. 19. This will enhance the Dearnels, when you may remember, that ordinarily the *Jews* kept within their Trites, yet here for love, *Levi* marries with the house of *David* and not far for dearnels again, the Kings of *Judah* had their Palace so near the House of the Lord and Temple, that there was but a step or a court betwixt them. And how seemly was it to see the Prophet, the great Preacher *Isaiah* preach in the Court, being by the Hebrews Grandchild to King *Amaziah*, and to have beheld him advising Figs, for the recovery of *Hezekiah*, who according to the same Teachers, was both his King and Son in Law, marrying his Daughter *Hephzibah*: somewhat is in this also, that Churches, are oft in Records, called *Basilica* (i. e.) the Palaces of Kings: And the great *Hermes* of *Egypt*, was called *Trismegistus*

*megistus* (i. e.) *ter Maximus*, thrice great, being the greatest *Philosopher, Priest, and King of his Age*, and spake about, if not before the time of *Moses & Aaron*, of the Trinity, of a three-fold world, of a three-fold Knowledge, &c. *Queen Elizabeth* in a progress rejoyced exceedingly to meet some Country Justices of the Peace, each one having his Minister with him, concluding that County well governed. But that of *Scotlands Crown*, by *Fames Trumpet*, should be known to all the world, that in our late Rebellion, from *Dunnotter Castle*, then besieged by the *English*, the Wife of Mr. *Granger*, Minister of *Kineffe*, secured both it, the Scepter and the Sword under her husbands Pulpit He and She, now and then taking them up to secure them from rust: and though great summs by Proclamation, were offered for discovery, yet was the Pulpit its Sanctuary, untill again it was brought in calmer times before the Throne in Parliament. Of which single, though National Act, let the pulpit of *Kineffe* boast: and again, let the *Crown* glory, that no Money, no Sword, but a Pulpit, secured that Ancient, that Noble, that unravished Crown from the head, not only of an Usurper, but of a Stranger, who was not of the house, nor heir of *Scotland*.

O I had our Pulpits of late so far regarded themselves, as to have remembered this their interest in the Court, and to its Master, the Enemy had not casten up so high a Trench about both, to the battering, defacing, and destroying of both. But that God had left us a remenant, as a naile in a sure place they had become as dung, *Our King & Our Princes* being (and reckoned) among the Gentiles, *Lam. 2 9*. Our Tabernacle took away, and our Priests despised. *v. 6*. &c. How much better the old and sober *Egyptians*, whose King in the morning being to repair to the Temple and Sacrifice, after his Offering, the chief Prelate told the People what vertues were in the King, what Religion toward the gods; and after other such like Doctrine, all went about their affairs, and why not? For, what could hinder prosperity and peace, when  
Kings

Kings respected Church-men, and Church-men honoured Kings, and both in sight of the People? *R. B.* Let me say in the words of our Master, to that Question about Neighbour-hood (lest we fall amongst Theeves) go and do ye likewise, *Luk. 10. 37.* remembering that in Rebellion *Zadok* and all the Levites chused to follow *David*, both in Person and in Counsel, *2 Sam. 15. 29.*

These two are not only lovely in their lives, but in their deaths, they are not divided: for, look after the Monuments of *Judahs* Princes, see the Sepulchres of the Sons of *David*, and you shal see in the throng, a Son of *Aaron*, a Divine, chaplanizing in Death to those dead Hero's, as if these goodly Worthies were not honoured sufficiently by their curious Dormitories, untill the dust of a Priest graced their sleep, they served the same God *Jehojadah* did, they did much good to the Kingdom, so did *Jehojadah*, they died as he, so did he as they; they lye in state, and lamented by the people; so does he, and so was he, keeping the Churches priviledge, always being near the King, *2 Ch. 24. 16.* whereas one King *Jehojakim* is cast forth with the burial of an Ass, for despising the Lords Priests, cavearing all against disrespecting of the Lords House, wherein by both, Honour unto both, is to be upheld, or both will be contemned.

At *Augustine* the Monkes first coming to *England*, the King of *Kent*, the first Christian King *Ethelbert*, gave him liberty to build or repair Houses for Christian Worship: in process of time, being made *Arch-Bishop* of *Canterbury*, He and the King, He the first Christian King in the world, He the first Arch-bishop of *Britain*, lived so in Honor and Love, and Plenty together, that after leave given, the Bishop builded a Monastery, yet called *Augustins*, for a burial-place to the Kings, and for the Arch-bishops of that See: Let none look with an evile eye upon this nearnesse, but rather thank the Arch-bishop: for untill his time, and untill this Act, the Kings themselves had no care for, nor had, that is read of, any

any certain burial place, but afterward had, walled about with the Reverend Clergy, forming a greater awe in those who presumed to tread the ground where their Civil and Spiritual Guides lay by mutual consent: for, question not the Kings pleasure therein, he giving it, as it is in the Charter, *Deco, in honorem S. Petri, aliquam partem Terræ juris mei, &c.* And being a Royal Sepulchre, a Reverend Channel ground, *Ex autoritate scil. Apostolica, & hinc ad æternam gloriâ resuscitanda, &c.* whence their bodies might arise together to that heavenly glory, whereunto they by their Bishops were exhorted all this about, *Anno Dom. 600.*

It is evident that God thus marshalling *Moses* and *Aaron* in their several Offices, had care to protect the weakest side, with strongest Walls and Barrs: for since *Aaron* the Elder Brother had the Sword took out of his hand by Decree, and in stead thereof, getting a Sacrificing knife, yet observe it, that knife is put into his hand by a perpetual statute, and to the house of *Aaron*, whereas *Moses* Sword, able in a great measure, to defend itself, is left in the hand of Providence to find out this and that *Josuah*, this and that *Sampson*, this and that *Samuel*. The uncertainty whereof, creates genuinely a Reverence to the certain and constant Priest-hood, the only great secure way, the Sword hath, a *Moses* hath, even now to keep it self long, in his, and his Sons hands for its honourable bearing, As is visible all the dayes of *Moses*, *Josuah* and the Judges, where some times in an Extraordinary way, the Judge is Priest, but at the Unction of the Son of *Jesse*, the Regal Power being lerled in a Familie, and Thrones of Judgement set for the house of *David*, *Psal. 122.* then it was, *Blesse the Lord, O House of Israel, Bless the Lord, O house of Aaron, Bless the Lord, O house of Levi, Psal. 139.* These runing by Law aslunder, yet together, I mean, *David* and *Aaron* near each other, smiling and joyning hands together, both having the same enemies, the same smiles of Providence, they march parallel toge-

together, untill again as at the first, they meet in the first begotten of the Father, in that Son of *David*, *Jesus Christ*, both King and Priest unto his Church, and by Birth-right, and Blood, that is in respect of his Humane Nature; allied both to *Moses* and *Aaron*, being a Branch of the two great Houses of *Judah* and *Levi*. The Holy Virgin *Mary*, being of the House of *David*, and her godly Cousin *Elizabeth*, of the *Levitical* Tribe: Thence it cometh, that who o despiseth one of those Loyal *Levites*, and rebelleth against any of these true Princes, are proclaimed Enemies to both Families, united in the Corner-stone of our blessed Saviour. Upon which account it is, that Rebels and Traitors, usually pretend both good to Church and State to be thought good Christians, and also true Subjects.

Be wise therefore, *O Kings*, Be instructed ye *Judges* of the Earth, Take not too much upon you, ye Sons of *Levi*; Let *Judges*, when ascending the Judgement Seat, become like *Melchisedee*, having neither Father nor Mother by Impartiality, and let all *Aarons* Sons, as true *Levites* in the case of the Golden Calf, become like the Sons of that Priest, their Grand-father; Saying to their Fathers and their Mothers, *I have not seen them*, when countenancing Rebellion, *Deut. 32. 9*. For unless your Children use this Speech in the Land & Cities of our *Judah*, *The Lord blest thee, O Habitation of Justice*, that is to you, *R. H.* Your Council-house, Your Session-house, and *Mountain of Holiness*, that is, *R. R.* Our Churches and Our Pulpits, *Jer. 31. 23*. Peace shall be far from us.

What is that Mans Name, and what is his Sons Name: that ever defaced the Church, by pulling out but one stone, and not either his Eyes blinded with the dust thereof, or his Arm crushed with the violence of the pluck: Where liveth he, and where was he born, that ever weighed the Sacred Anchor of the Churches Authority, and at the same time kept the Ship of the State, from being driven by contrary Tydes,

to his own Amazement, Disgrace or Ruine? And again, where is that Priest, or how came he to prosper, that joyned in a Conspiracy against his *David*, and the High-way to the Temple did not mourn? For if once the Guard of Love and Reverence be forced from the Hearts of Subjects, from their Princes, it's not our Gowns that can give protection to our Bibles: and on the other hand, *Zerubbabel* must have, and must not want his *Josua*, *Hag. 1.*

This, *R. M.* is not to compel you to respect your own Ministry, your care for us, and love to us, being highly Eminent and Honorable: To requite which, and fit all to conformable behaviour to their Magistrats, Let us, *R. R.* eye our Father *Aaron*, and in him we have every thing adviseable.

1. *His Name*, giving Instruction.
2. *His Office*, Direction.
3. *His fallings*, Caution.

1. *His Name offers Instruction.* It was said, *Nabal* is his Name, and Folly is with him, we say, *Aaron* is his Name, and Learning is with him: Some will have it from the Hebrew, *Aron*, to signifie an Ark or Chest; such an one as he himself kept the Law in, and brought it out thence to teach it to the people: Some from *Haron*, signifying to cast or throw Darts, which Morally a Preacher doth, piercing both the Ears and Hearts of the Teached, his Hearers: Some from *Har*, a Mountain; it is all one. This we learn, that a Son of *Aaron*, should Immoveably be fixed upon his Calling, having his Breast full of the Law, that his peoples Hearts may be touched, as pricked, while he openeth to them the Scriptures.

Indeed the faithful Shepherd will in choice consider, what pastorage to lead his Flock unto, to call up dead heresies, to improve not understood Texts, or dark, and seemingly to us disjoynted Scriptures; as the manner was in our late conspiracy, between *Ruben* and *Corah* in their Rebellion; as the shutting up of the Gates of *Abel* against King *David's* Army; as *David's* flying up and down with an Army from *Saul*,

(for



(for he never fought him) and heating them into Treason apparent, from *Uzzahs* being opposed, and thrust from the Temple, when a *Leper*: Is to make a half penny-Box of their bosom, to contain some shreds, rather than a chest to contain the whole Volumn of the Law. Magistrates are said to be Heads, and the Ministry, to be the Eyes of the Church: And if her Eyes choose not the good old, and true way of obedience to Higher Powers, (*without which no Subjection unto GOD*) of love to all men, they may in time be blood-shot. And I could wish, that our Clergy study and pray to be free of that infirmity, it being the *Nesarius Grimen* of some that hath been before us.

A Son of *Aaron*, is a Steward in the Palace of one greater than *Moses*, yet under *Moses*; and if Food wholesome be not presented, he himself shall be infected with the common, if not a worse disease; I will not grate your Ears with Controversies, but it's clearer then Interest can cloud, that if *Abiathar* prove disloyal, he may be removed from the Altar. The Key of the *Wine-cellars* taken from him that offers *bitter water*, is such a piece of Justice, as must be in a Kingdom, or it shall rave upon the bed of Feavers and Distempers: And some more mad therein fly in the face of that unworthy Trustee, making him sick by smiting. What event our late Rebellious Teaching had in Murther, Adultery, Swearing, Drunkenness, and all kind of Ryot, what contempt of the Gospel, and of Gospel Ministry, that is, themselves, I leave to the iniquity of their own Facts and Causes of Humiliation they observed; God seeming to take revenge upon the Pulpit, for its treacherous extravagancies, in those dayes of Lying, Conspiracy and Rebellion. But then, Brethren, shall we not be ashamed, when we have respect to all **GODS** Commandments, then and not before, Shall we be truly of the House of *Aaron*, and Blessed of the People.

There are some things in the Law, such as Genealogies,

these are wearisome, unlesse modestly and without heat they be handled, they are profitlesse too; There are some things like Law, or given out as Law, such as old wives fables, minched Scriptures, such things as are in no Sacred Ark, but purely treasured up by old Fabulous Tradition, such passages as are neither commended nor disapproved in holy Writ. Rome maketh use of ridiculous fancies of Visions and Miracles, and some noticed so much that doubtful act of shutting the gates of *Abel* upon *Joab*, that they preached therefrom, absolute field Disloyalty; Neither of these we understand, yet this we do, that *Aaron* first sacrificed for himself, then for the People, lifting up his hand the first day of his Priest-hood, *Blessing the Congregation*, *Levit. 9. 22*. This that we understand let us do, letting the fable lye at the old wifes door where we found it, and Genealogie in Gods Record (when it comes to contention) untill he clear it and not presse the shutting up of *Abels* gates, until it be approved.

2. *His Office giveth Direction*: He was appointed, 1. To instruct the People from God, 2. To mediat for the People with God. After *Abirams* conspiracy, *Moses* commanded *Aaron* to offer Incense, which he did, standing betwixt the Living and the dead, and the Plague was stayed, *Numb. 16. 48*. The like yet should his Sons do, saying spare thy People, O Lord, and give not thy Heritage to spoil, and again, *That the Covenant with Levi of Life and Peace, might turn away many from their iniquity*, that the people seeking the Law from their mouth, might not stumble out of the way *Mal. 2. 6*. In this Office observe, 1. His Station, 2. His Modesty. 3. His Apparel.

1. *His Station*; He was by birth *Moses* Elder and so his Superior, but when Priest, *Moses* goeth foremost, *Aaron* peaceably coming behind, being content to sit in any Chair, high or low, armed or not, which God setteth in for him; He is the Chief Church-man and is under Authority; receiveth orders from *Moses*, delivering these again to Priests inferior unto

unto himself. The Method God hath established in his Camp, or his Church, had never been *Terrible as an Army with Banners*: And who so is for a parity, with *Corah* and *Abiram*, may molest the Church, but themselves shal perish inevitably, *Jud. 11*. And those Countrys, wherein Imparity is settled, if it can be settled: mark it. 1. If *Moses* be not too much slighted. 2. Observe if the Church be very beautiful. 3. If the Manners of the people be of a taking Behaviour, for walking not successively, not in that orderly March under *Moses* and *Aaron*, as instituted here in Gods first National Church.

The Cedars of the Church were never alike high, *Noah's Ark* was of three stories, *Gen. 6. 16*. and *David* had a chief Musician: yea, let's see that Church in Scripture, that had a Parity, and it shal be from that we have already called, a disjoynted, or not understood Text, Imparity being in the whole body of Holy History so visible as it self: And notwithstanding of that frivolous distinction *Diotrophes* maketh, (*angry because he hath not the Preheminence*) that there was no *Apostle over an Apostle*, nor *Disciple over a Disciple*, nor *Pastor over a Pastor*; yet was *Christ* over the first, the second was over the third, the third was over a fourth, that is the *Deacon*. At our *Lords Ascension*, the *Apostles* indeed had none over them, nor needed they, 1. Having the infallible Spirit to direct them for keeping rank. 2. Being to scatter, for converting of the Nations and therefore Superior to Disciples, and Pastors, and therefore the Reply is easie since there was Imparity established, there needed no Imparity to be established-

The *Romanes* had of old their *Pontifices Majores*, their *Minores Pontifices*: So had the *Jews*, so had the old Christians, and these new Rabbys of Parity, were known over their Brethren to be greatest Adorers of Imparity, being bound by Prudence, and Necessity to uphold Imparity, to defend their Parity. If not, their parity had confounded them at first, as it did at last: Why say I at last? At first it confounded the Authority

thority of their Royal *Moses*, and because of that, themselves could be in no good order. To prevent Insurrection again, let *Moses* be under God, *Aaron* under *Moses*, *Levites* under *Aaron*, or the Glory of our *Israel* shal depart by the breaking in of the plague of War to the destruction of *Moses*, and all the Princes and all our Tribes, for what is *Aaron*, that you murmur against him?

2. *His Modesty is graceful*, Not only content with his portion, but took Reproofs without passion, Eloquent though he was with admirable Meekness, yea to the silencing of *Moses* to see a Gospel Incendiary, to hear a Factious Preacher raile at *Moses*, or at his Father in Law to his face, is a thing we have heard of, and read of, but an action to be accursed, favouring not of that Compassion, and Tenderness, with which to the basest of the people, publick reproofs are to be applied. Withal *Luther* advised a Minister, to forbear taking three dogs after him to the pulpit, (*viz.*) *Pride*, *Avarice*, and *Contention*: let me add, they are so farr unfit to run after him to Church, that they are not worthy to be suffered lick a dish in his kitchine, and therefore improper for a Synod, or a Chapter-house, *John* the Baptist's Reproof to *Herod*, and *Nathans* censuring of *David*, was by some *James's* and *John's* in their thundering spirits, made use of for upbrading *Kings* in publick before their people, for getting the privacy of both, the parable of the one, and incest of the other. Neither did *Micajah* go forbid the Army to follow *Achab*, nor *John* the Souldiers to be commanded by *Herod* nor went *Nathan* to the people proclaiming *David's* Adultery. But pardon this Digression, we are to speak of the Sons of *Aaron*, not of *Abiram*.

3. *His Apparel*. I shal neither here act the Jew, nor the Superstitious, for as no holiness is to be placed in Apparel, so let no prophaneness be pitched upon, because of a Coat. Yet there is (*Let Ignorance, Wilfulness, or Malice say, what they will*) something in a Church-mans habit. And though  
in

in the Mystery, *Aarons* Habits typified *Christ*, yet in the History it represented the High-Priest to be himself.

Let us first see his *Breast-plate*, and it is of *Judgement*, *Ex.* 28.15. putting it on when he was to consult with *G O D*, and in it there is an order, a comely *Quadrat*, teaching us judiciously to keep our ranks; The four-squaredness thereof, signifying the Satability and Firmnesse we should observe in that Higher, in that Lower place we are set; Pride was anciently painted with three Crowns, each having a proper Device, the first *Transcendo*, I am most excellent, the next was, *Non obedio*, I will not be commanded, the third was, *Perturbo*, I will Fight; But the Sons of *Aaron* must remember and vail their Bonnets, *And do as the Lord commanded them by the hands of Moses, Levit. 8. 36.*

This may minde us of their *Coats* and *Girdles*, wherewith they were girded, which the Lord commanded in his service, they were to use; the one being Decency in Cloathing and Unity, the other signified Readiness and Promptnesse for Action. Do not imagine it to be curious, if I speak of Clerical habits, fit to indicate a Church-man, and such may teach us, who of late years, denyed in this sense their Coat, and could hardly be known for Church-men, even when preaching, from somewhat that was seen, heard and done; Providence or Guilt not giving them the heart to wear that upon their back, which they denyed in their Sermons, being *Sons of Thunder and Lightning*: And as touching, the Girdle, it was discernable, the signification of it being fixedness & promptness, worn by *Aarons* Sons for Truth, and about their Loins for chastity; and as Knowledge grew by the appearance of *Christ*, it came up higher towards the Heart for Love, where *Christ* wore it himself, *Rev. 1. 13.* I say, for the Girdle, the laying of it aside, was but a preface of thrusting from them the vertue it signified, running hither and thither, never fixing upon one thing, save in pulling down, at which work in place of a Girdle, they moraly wore somewhat that caused

caused Sweat, (*I might say, a Bloody Sweat*) contrary to Law, *Ezek. 44. 18.*

I know, Inconstancy is laid to the charge of some of the Sons of *Corah*, because forsooth, being once insnared by *Ruben's* policy, to get the Government, & *Corah's* Ambition, to get the Priesthood, freed themselves afterward by leaving the Rebels, before they were swallowed, or as soon as they could, and therefore admitted again to serve in the Temple, with their Coats and Girdles. To accuse such is equally rational, as to accuse a *Jew Paul*, for becoming a *Jew Christian*, or a beguiled Man, accepting a Counter for a piece of true Gold, afterward returneth it for a Trick, or those simple hearted *Israelites*, who for a time followed *Absalom*, and then returned to their Allegiance again. In the mean time these Complainers were the greatest Changers, and Changelings in their Age, with this difference perhaps, that whereas, some changed from good to ill, and some from indifferency to naught: Their change was from good to ill, from ill to worse, and so held on untill Providence made their Folly to appear to such who went on in changing with them, who confessing their Errour, are now by them constant in mischief, called *Turn-coats*.

Let this mind you of that Proverb of the three great Travels, and Labours in the world. 1. *Of a Woman in a Child-birth*, which is great. 2. *Of a Magistrate for a Cities good*, which is greater. 3. *Of a Minister for his peoples Benefit*, this is the greatest, in regard it may be most opposed by hands and tongues. Yet go on, *R. R.* and prosper, many have laboured in Sword and Fire, and would have others do so, to eschew the Method such walked in, and let me advise you, and (*let none despise my youth*) to labour in your own Vineyard. It is a fine saying, that there are three things necessary for a Preacher. 1. *Knowledge*, noted in the book sent to *Ezekiel*, 2. *Eloquence*, in the hore coal that purged *Isaiah*, 3. *Moderation* of life, in the hand sent to *Jeremiah* wanting Utte-



Utterance, he is an *Infant*, Wanting Holiness, he is a *Devil*, whose great Employment is going too and froe, making Division, and stirring up medlers in other mens businesse, for strife and debate,

Aarons Linnen garment, by some Moralizing, signified *Purity*, his Breeches *Chastity*, his Shoulder-pieces, *Strength*, the Purple in his Robe, *Patience*, the Scarlet, *Love*, the Blew, *Heavens Contemplation*, the Gold, *Wisdom* with Discretion; the Miter, *Devotion*, and his Plate, *Reverence to God*, his Bels and Pomgranats, *Prayer and good Works*.

Now how unsuteable is such cloathing for the assisting at the making of a golden Calf. How unfit is it in our Saviors eye to wash his Apostles feet (*a servile office*) with his upper Garment (*a Teachers Habit?*) Let's therefore follow our Father in these his Perfections, leaving our vertue an Inheritance to our Posterity, I mean his Sons. I might urge our Savior, whose name is writ upon his *Thigh*, declaring he hath a posterity by lawful ordination, begotten by himself, whose *White garments* are not to be stained with the ink, or soil of beastly conversation, and whose Girdle is not to be loosed by following each fond principle or nice opinion, *neglecting the greater matters of the Law*. Let therefore your Priestly Office, your Ministerial Habits, mind you of your Pedigree, and endeavor *Sempiternally* to minde your Sacerdotal Descent.

To come to fancy : In *Utopia*, the Prince is said to be known in the Streets by nothing, but by a little sheave of corn carried before him, and the Bishop by a taper of wax, Imagination concluding, they ought to be known who are Guides, and Lights to the people, and this use, except in our unhappy age, we may deduce therefrom, that as in the Kingdom of *Israel*, their six Cities of Refuge sheltred all, from all ports, yet three of them were possessed by the *Levites*, in the little spot beyond *Jordan*, that the flock in the smallest Items of danger, as knowing us their Shepherds afar off, might

E

run

run for Gospel Consolation, assuring themselves thereof, by venerable cloathing.

There were three famous men and worthy in the Congregation, *Moses*, and he had his *Rod*, *Aaron*: he had his *Goats*: *Samuel*, and he had his *Coat*: clearing an expediency of some external thing, signifying their Office and Calling.

But who hath believed our Report? for though in this, we lift up our voice as a Trumpet, we cannot perswade some otherwise resolved to confess this irregular, *That Church-men should not be Church-like*, and yet would be angry, if the Bible were bound up in the fashion of a Song-book, or a Pulpi made in the form of a Fiddle; yet themselves walk as *Minstrels*; that is, not as *Ministers* in the Streets: But to such who refuse *Aaron's*, I shall only wish them *Adam's* Girdle, that a covering of *Fig-leaves* may conceal their shame, that it be not exposed to the mockery of their Order, and Office in others, more true and faithful to their Colours. For,

3. *His failings*, giveth Caution. It is not intended to pry into each *Punctilio* of escape, whereof *Aaron* might be guilty, leaving that Office to him, *who accuseth the Brethren*: And even *Moses*, *spake unadvisedly with his lips*. But I shall mention such as were more scandalous, and to which he was provoked, 1. By Men. 2. By Woman.

1. *By Men*. This was occasioned by *Moses's* absence, and it was a beastly mistake for fearing the people, he melted Metal, and framed a Golden Calf; and gave to *Moses* a leaden excuse for so doing, And I said (said he) *Whosoever hath any Gold, let them break it off, and they gave it me; then I cast it into the Fire, and there came out this calf*, as if there had never come a graven Tool upon it, but as the figured Calf had come by Chance, by Miracle, by he knew not which way, *Exod. 32. 24.*

Indeed the Churches weakness in *Moses's* absence, when the Magistrat is not present, hath many dangerous Symptoms of a Decay, which should make both *Moses* diligent  
in

in attending his Charge; and *Aaron* Courageous, if Rebellion it self should divert a Magistrat, it is never well with the Temple of *Jerusalem*, when the Gates of the City are not watched; nor with the City, when the way to the Temple mourns. Make this Question in the worst of times, Whom should the Priest of the most High GOD please? GOD or the People? If GOD, why then will he make a Golden Calf to please them? if the People, why do ye call your selves Gods Priests? In short, not desiring to rub old sores, and being obliged to protest against future evils, we have too many Calfs of the people made among us, and therefore there is cause to fear the Wolves of the Evening for a punishment be commissioned to devour, and destroy.

I have long ago half adored that Expression of a most Reverend Father, when cast into the Furnace of popular fury, in our late War, in his own Funeral Sermon, before Malice and the Axe had cut off his head, *Nor shall I worship the Imaginations, which the people are setting up, nor will I forsake the Temple and the Truth of God, to follow the bleating of Jeroboam's Calfs, in Dan and in Bethel, &c.* But not to pursue the Metaphore, in hardest Seasons, let's have recourse to *Bethphage*, a Village of Priests, signifying *Domus Bucca*, Trumpeting, to encourage each other, and not be made to blush by frivolous, because senseless Excuses, from fear of the People. For if we please Men, we shal not be the Servants of *Christ*. But the second is more base, because it was,

2. *By a Woman.* *Miriam* *Moses's* Sister fell quite out with *Moses's* Wife, her Sister in Law, and what in Gods Name had *Aaron* to do, to interest himself in either, except to agree them? Yet this is somewhat Honourable, that he is not the beginner of the plea; For it is said *Miriam* and *Aaron* spake against *Moses*, because of the *Ethiopian* woman he had married, not the *Ethiopia* in *Africa*, but a County, bordering upon the *Red-sea*, and the same which is called *Midian*. It

was an old fault, if any, and newly riped up by *Miriam*, who being first named, seemeth to have led on *Aaron* in a surprize, she being punished with Leprosie for persevering: *Aaron* quickly repents, or was at first Cool in the busiueſs, and therefore is not plagued.

Every man is free to conjecture the cause of the complaint, since it is mantled about and covered, I am prone to think the two Ladys strove for place, *Miriam* it may be was elder, and so would not lose her place though *Aaron* the Elder Brother quite his; It may be she was *Fairer* and more *State-ly*, but indeed me thinks says *Miriam*, I being a propheteſſe, born within the Covenant of God, should have place of a *Midianitiſh* Profelyte, &c. Yet whatever was the cause, it was unluky, and neither by *Moses* nor *Aaron*, was the Camp led for seven dayes, *Numb. 12. 15.*

How cloſely could this to the ſhame of many of the Holy Order, and Sacred Function be preſſed, whoſe baſe Inadvertence, whoſe ſetid, and ſordid behavior, hath occaſioned great breaches in our *State* and *Church*. Authority by taking part with the home ſpoon quarrels of the other ſex? Our *Miri-ams* could do little except ſcold, if *Aarons* did not joine with them: But this is conſuſion, that *Aarons* Sons ſhould ſtir up Active, Furious, Superſtitious, Ignorant Woman to ſpeak againſt *Moses* and *Aaron*, and that in things relating to the Tabernacle, *Pudet hac Opprobria nobis*, &c. And what a miſerable hinderance this hath been to the Camp? How Scandalons to our Religion? I leave to my Elders: Adding, that our preaching work is a work, Angels would account themſelves honoured, if authoriz'd unto; But man, who is more Maſculine; ſhall I ſay, more Divine, then a Daughter of *Eva* muſt ſtay his hand, until he fight both againſt *Moses* and *Aaron*, becauſe of a Pick ſome *Dame* hath took againſt his Brother, or his *Brothers Wife*. Her Name had bitterneſs in it, for its *Mara*, and bieter was it here to *Aaron*. It is a Star of Wormwood in the Firmament of our Nation, and ſo much

much the more bitter, that this Example with her punishment doth not edifie.

Do not smile, if I once more suggest, what may be the ground of this Quarrel (*to pass other causes given as more unlikely*) It might be *Moses's* wife went too too fine, and *Miriam* thinks *Moses* should not lead the people with his hands only, but also with his Wife's Petticoat: And may be *Aaron* concludes and assents, She goeth too too light, for one of her Age and Place. Though I will not make Oath upon this, sure we are to invert the story; that the fine Cloaths of the High-Priests Relations, I mean, the Decency of any Habit in a Church Mans Familie is an Eye-sore to many Prophetesses in the Land: And some Sons of *Aaron* closeth to the Motion, and with mock-finger, proves that a piece of good Cloath (to pass Silk) is too rich for a Church-man, when the same Reformer will allow it upon a Trades-mans back. But mark the progress of Sacrilege; This Age hath found a way to cure the prodigality of the Church, there being little left her but Cloaths, and that to some few; and these also many would have made Courser. But, let me assure all *Aarons* Sons, that when the Coat is taken away, *Miriam* and that other Saint will weare it on their own Backs. And for all the Youngsters ranting, (*for confirmation of his own Doctrine, of Church-mens grave Cloathing*) he shall walk the streets in *Querpo*: and court them in a Bare-coat, or pray without a Cushion.

Experience of these things ought to make the Priest-hood wise, and not to disturb the Flock, or complain against *Moses* for such trifling. And the shame and Horror committed in such Rapes upon *Aaron*, ought to make us more wary in our Carriage; Friendly in our Places, Charitable to our Brethren, more Gratefully towards GOD; and more Loyally towards *Moses*; by whose Authority, the Priest is yet kept from being absolutely naked, and more obediently towards *Aaron*. The *Corah* like resisting of whom, I mean  
Church

35  
Church-Officers, hinders the Camp more then all the *Amalekites* or *Papists* that are about us, according to that Proverb of our Neighbour Nation: *Tell not me of the Turk & Pope, it is my Neighbour does me wrong, &c.*

The Word of GOD is divided in two parts. One is, the *Old Testament*; that is, the Word of *Promise*. The other is, the *New Testament*; that is, the Word of *Accomplishment*. These two agrees in one, and holds forth *Christ*; *Moses* and *Aaron* here leads the People. These two agrees in one, in *God*, who led them by their hands, And in the Unity of these, the Felicity of the Flock consists; being without these, like Sheep without one shepherd, scattered by some Faction, or a discontented *Corah*, or a *Miriam*. Therefore, *Charles* the ninth of *France*, in a Medal, gave his Crown above two pillars; intertwisted with this devise, *Pietate & Justitia*. It's Church and State upholds my Crown. The Motto then, or Devise of the Tables, this day hung forth, ought to be that of the beloved Disciple; *Let us love one another.*

I say one another, for you the people, being the Flock, are not to tempt your Shepherds, your Wardens, your Guides, your *Moses's*, your *Aaron's*, your Magistrates and Ministers, with grumbling, though ye be led through the wilderness, and want Bread and water. Complain not of these two: It is *God*, not they that hath the Gift of Riches, or of Poverty, that can straiten and enlarge your Quarters; Give you food convenient, or no food; or, Make your Cup run over. Yet for obtaining the best of his Blessings, the favourable Cloud of his Presence, to keep you from the Destroyer, to preserve you from the *Scorpion tongues* of them that hate you: And after all windings, turnings, changes and vicissitudes of Providence, to arrive at the promised Land of future rest and glory. The securest and most effectual mean, is hearing *Moses*, and reverencing *Aaron*.

In that dreadful Conflagration at *Rome*, in the dayes of *Commodus*; when *Templum pacis*, and the *Vestal Fane* were burned



burned : The Sacred Virgins (brought till then unseen) through the open holy street, *Pallas* or their *Palladium* into the *Emperors* Pallace : That as its *Divinity* (as they esteemed) had secured *Majesty* ; So in distress, *Authority* might succour its *Divinity*, that both might live or die together. Say the same of the *Crown* and *Pulpit*, that the people may reverence both ; and each of these Honor and prove Thankful to the other.

This double Solemnity, or Meeting of these two happy Constellations in the Orbe of your City, (*a delightful sight*) by your praying to GOD for them, and communing with GOD about them, may be the Foundation of one years journey ; which may refresh you as the Flock was, when led to *Elim*, a City of Palm-trees, to the number of *threescore* and *ten*. The number of our Lords Disciples, and where there was *Twelve wells of water*, The number of the Tribes and of the Apostles, that both by Law and Gospel, by Justice and Peace : you be much helpt forward in your way. And for your selves, look down, *R. H.* and say to the Sons of *Aaron*, in whose meeting you are concerned, as *Boaz* to his Reapers. *The Lord be with you.* And you, *R. R.* Look up, and say to *Moses* and his Elders : In whose electing, you have Interest, with them again. *The Lord bless thee :* And I say to Both, to All, what the *Levites* said in the Temple, *The Lord that made the Heavens and the Earth, Bless you all out of Zion*, Psal, 134 3.

*F I N I S.*

At this time there was Elected for *Magistrats.*

Sir Andrew Ramsay.

Walter Borthwick.

Thomas Murray.

Robert Baird.

James Justice.

Francis Kinloch.

James Currie.

} Lord Provost.

} Bailies.

} L. Dean of Guild.

} L. Treasurer.